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FIRST STEPS in WES-KOS

by

GILBERT D. SCHNEIDER
//

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1. To Dr. John Maurice Hohlfeld, chairman of the Council of Advanced Studies of the Hartford Seminary Foundation, for his suggestions, time and assignments. These materials on the practical level of linguistics were outlined in the class on Pedagogical Methods which he directs.

2. To Dr. H. A. Gleason, Jr., director and advisor of my graduate study program. Dr. Gleason took the study of pidgin languages outside the area of human values and judgments -- by making me put scientific rigor into the analysis of my materials. Wes-kos has emerged with top honors.

Science, however, can be cold and formal. Dr. Gleason made me put life and color into the language learning situation by demanding conversations with contextual orientation and cultural notes which would help toward a rapid introduction to the language being learned.

3. To my family -- Mildred and two lively youngsters, Evan 13 and Linda 9. They acted as my informants, critics, and 'cheer leaders.' What more is there to say?

4. I, however, wish to take some credit also. The mistakes, the final outline, the order and method of presentation, the style, the typing errors are all my own. This honor cannot be taken from me.

5. To all my friends in the West Cameroon I owe my greatest debt. Here I listened, learned and laughed. Wes-kos has given me an insight into another world which is quite different in its basic orientation. It is hoped that these materials will be found useful and helpful to anyone going to this part of God's Creation.

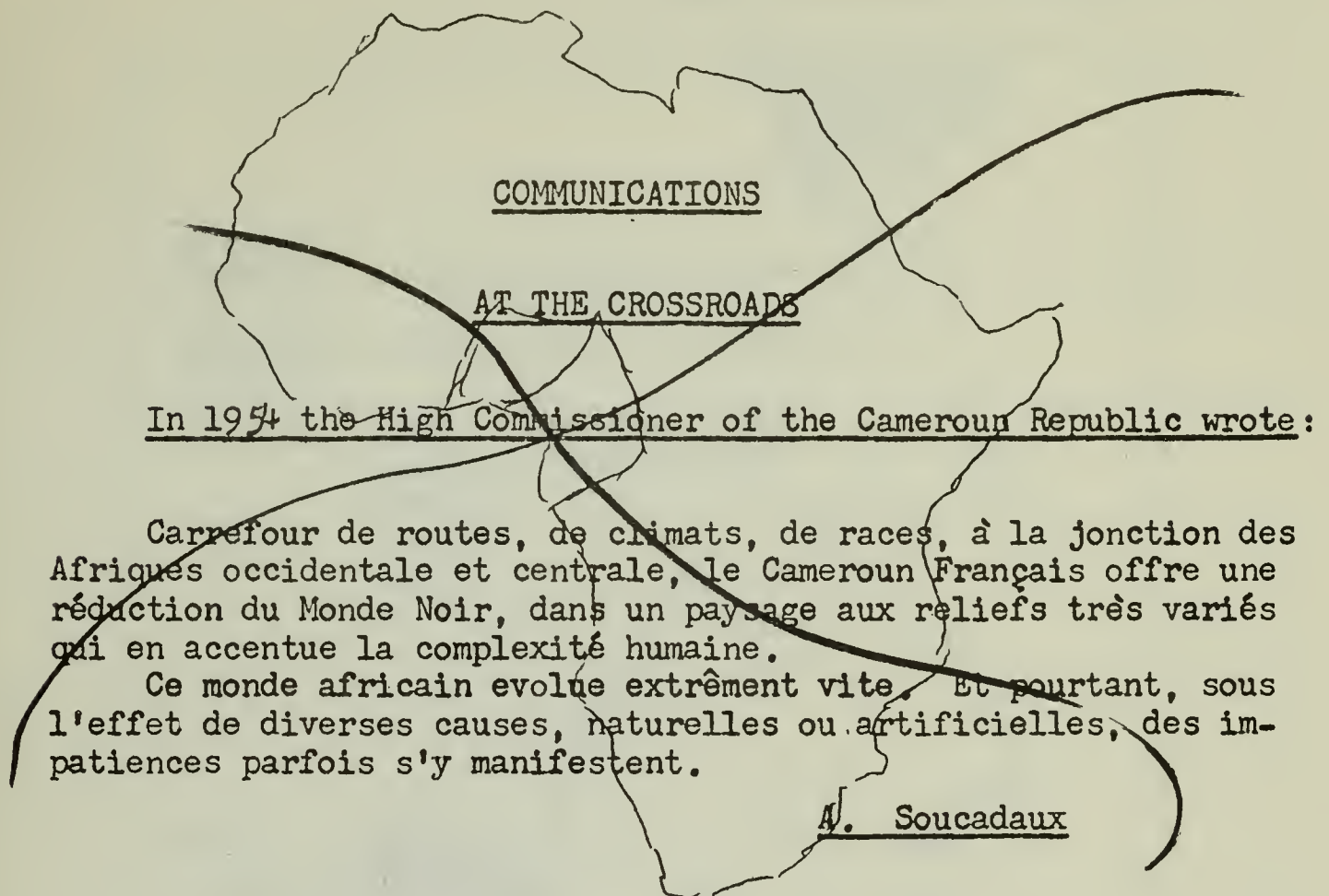
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COMMUNICATIONS AT THE CROSSROADS

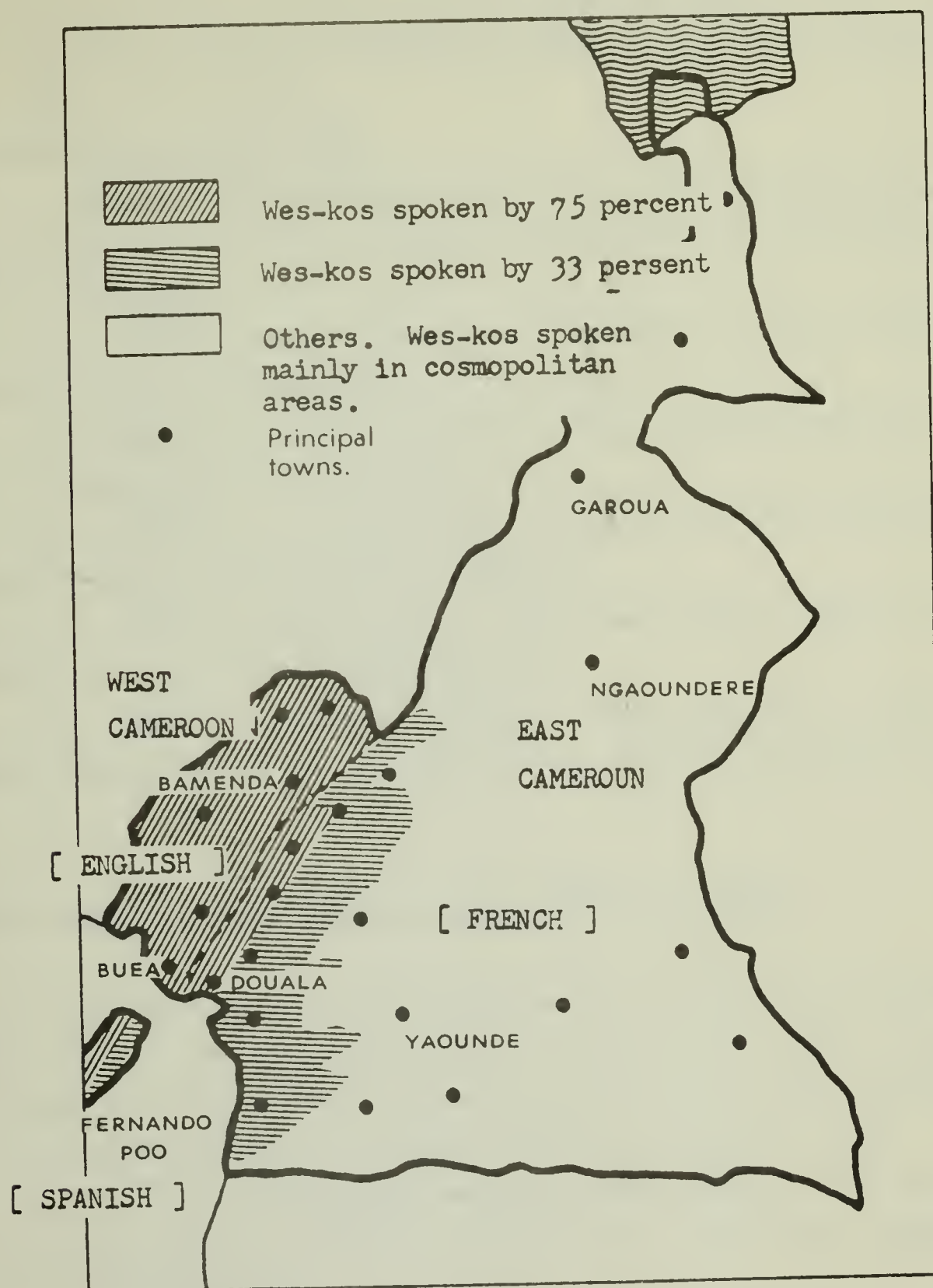
This manual entitled: FIRST STEPS in WES-KOS is an attempt to teach a new language -- a pidgin language, having no speakers who speak it as their first language. This communication phenomenon has proved its worth over the last 3 centuries and the official languages -- English, German, French, Spanish, Portuguese -- have not been able to displace it with their modern methods, monetary means and moving men.

The West Cameroon is literally at the crossroads as Soucadaux has so well put it. It is also 'at the crossroads' linguistically speaking. If we wish to communicate we will need to use it. It is indispensable to anyone going to help and assist in laying the foundations for the emerging nations.

FIRST STEPS in WES-KOS is followed by SECOND STEPS in WES-KOS. The two manuals have a companion WORKBOOK. Anyone learning the language will do well to work through the exercises. It is hoped and desired that the WES-KOS DICTIONARY will follow soon.

LET'S GET ORIENTED.

ADAPTED BY G. D. SCHNEIDER



MAP OF THE WEST CAMEROON, EAST CAMEROON,
 FERNANDO POO and EASTERN NIGERIA: Show-
 ing the language situation. [Official]
 [//////////] Wes-kos

J. A. KISOB [See article]

THE MANUAL: FIRST STEPS in WES-KOS:

This manual is definitely not designed to teach children WES-KOS. It should be suited, however, for the adult who hears, speaks, reads and writes English and who is familiar with the concepts of grammatical form, order and selection.

Each unit has six parts.

First, conversations based on the type of Wes-kos one would hear and speak in the West Cameroon and especially in the highlands of the West Cameroon.

Second, notes cultural and otherwise -- which will make the conversations more meaningful.

Third, a look at various structural forms which are necessary to communicate in this medium.

Fourth, a consideration of the sound system and especially to the ordering of those sounds in Wes-kos.

Fifth, word-forming -- being the various methods used in Wes-kos to form words and their classes.

Sixth, vocabulary entries in the conversations which need special attention will be glossed with the English equivalents of meaning.

THE ALPHABET: USED IN THIS MANUAL: FIRST STEPS in WES-KOS.

We will need to obtain and familiarize ourselves with certain indispensable tools. We do not have all the time in the world to learn Wes-kos. Therefore, we shall attempt to short-circuit the learning process, to take a few linguistic detours, to use a variety of helps and aids.

The very first thing which we will need to know is the symbols which represent our sounds in Wes-kos. These will be explained, tabulated and drilled in the Workbook.

GREETINGS : CASUAL AND FORMAL

Greetings are very important in Africa, as in most other parts of the world. Whenever and wherever people meet they exchange small talk. The conversation in /pa:t wan/ between Peter Mercer and an elderly West Cameroonian is typical, though shorter than most such exchanges. Most people are not in a 'big rush' and only when one is in an evident hurry would the conversation be abbreviated beyond the example.

ORIENTATION

Peter Mercer, a Community Development supervisor, has spent 8 years in the Highlands of the West Cameroon. He is single and plans to go into secondary education when he completes his 2 year contract.

Peter has taken an active interest in the people of the West Cameroon. His private notebooks are filled with many /panapu/ an /shwit tok/. This interest in the customs and /kontri fashan/ of the people has won him many friends and has given him insights into the world-view and value systems of this country which will enrich his life greatly.

CONVERSATION: Peter Mercer stops briefly on his way to his work project and greets an elderly African who is warming his /sikin/ in the early morning sun.

1. Peter: gut mɔ:ning, masa.
2. huskayn nus?
3. BOBI: no bat nus, fren.
4. husay yu di go jɔsna?
5. Peter: a di go fɔ mayl twef tudey.
6. ɔl pipu di kɔm fɔ wɔ:k hamak.
7. BOBI: ashiya fɔ wɔ:k ma kɔmbi.
8. mi-a no fit go.
9. ma wuman no di wɛl.
10. i di fiba.
11. Peter: sɔri-o. beta a wɔka kwikwik .
12. sɔn i di bigin hat.
13. BOBI: na tru, mukalo.
14. be:t, we i hala plenti,
15. no fit finish i haws.
16. Peter: sidɔng fayn, bobi.
17. a di go wantaym.
18. salut wuman.
19. BOBI: wɔka fayn.
20. salut wɔ:k pipu dem.

NOTES:

It is important to familiarize oneself with the correct terms of address. These have been underlined in the dialog. The utterances in which they occur are usually ended with a term of address. /pa:t tri/ gives a concise tabulation of a few of the more common and useful ones. Practice the various combinations with the phrases provided like /gut mɔ:ning/, /na tru/, etc. Imitate your teacher carefully and give your attention to the intonation contours. These have been roughly indicated in the tabulation in /pa:t tri/ on page 4 by a line rising and falling.

The tabulation is my personal classification. It could be enlarged but would not further our purposes in this manual. Here follows the key to the numeration /pa:t tri/ page 4.

1. /mɔ:ning/ is the commonest greeting in casual meetings. Do not be surprised if you hear it at anytime of the day or night. Remember, USAGE OF LINGUISTIC FORMS will be our objective in this learning process.

2. common address for/to men.

3. common address for/to women.

4. status, respect address for/to men.

5. status, respect address for/to women.

6. usually young boys (unmarried and age grading system).

7. common address substitutes for 2,3,8,9.

8. address commonly used by West Cameroonians when referring to Europeans -- meaning any 'whiteman' regardless of place of birth.

9. very common usage. Doctors, nurses, pastors and many others prefer this form of address.

Helpful Suggestion: It is permissible to greet a work group or any large assemblage of people as a unit instead of each as an individual. A general 'loud' and clear greeting will be answered en masse and will save dozens of single responses. No conversation can begin without first expressing the appropriate greeting. It is well to keep in mind this importance given to greetings. Quick directions, instructions, explanations without a greeting will usually elicit the cheerful rejoinder /gut mɔ:ning, sa -- (or) misis/. Only now can we get on with our business.

STRUCTURE:

	MALE	FEMALE	
	sa	-----	
	masa	-----	2
----- gut mo:ning, 1 -----	-----	ma	
	-----	misis	
gut aftanun,	-----	madam	3
gut ivining,	bobi	-----	
	nyako	-----	
	bik-man	-----	4
no bat nus,	-----	mami	
	-----	bik-wuman	5
na tru,	bo	-----	6
sidong fayn,	fren	fren	
	kombi	kombi	7
	baturi	baturi	
	mukalo	mukalo	
	waytman	waytman	8
woka fayn, -----	dokta	dokta	
	ticha	ticha	
	fada	-----	
	-----	moda	
	-----	sista	
	pasta	-----	
	ganako	-----	
	kuk	-----	
	situwat	-----	
	kapenta	-----	
	teyla	-----	
	het-man	-----	
	bucha	-----	9

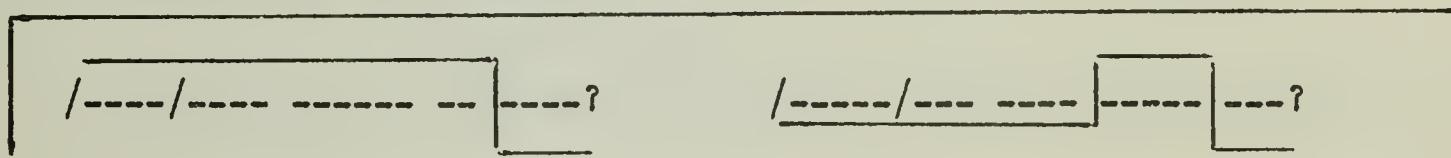
SOUNDS: QUESTION WORDS IN WES-KOS.

One is confronted by a battery of questions in most casual meetings. /husay/, /huskayn/, /ha/ and /hu/ will be your Wes-kos vocabulary friends. If you get into a tight situation -- reference communication -- ask a question. It makes you a listener. Our first conversation on page 2 has two utterances beginning with a question word /huskayn nus?/ and /husay yu di go josna?/.

Utterances beginning with one of the Wes-kos question words has a RISING-FALLING INTONATION at the end of the utterance. These forms signal the most common type of question asked of anyone in the West Cameroon. We shall compare and contrast them with their English equivalents.

<u>WES-KOS</u>	<u>ENGLISH</u>
/ha/	'how'
/hamos/	'how much'
/hameni/	'how many'
/hu/	'who', 'whom'
/husay/	'where'
/hustaym/	'when'
/husman/	'whose'
/huskayn/	'which'
/wati/	'what'

The RISING-FALLING INTONATION is as follows: Remember -- the important point of the intonation is at the end of the utterance.



CAUTION: Employed as a single unit the QUESTION Word has RISING.

WORKBOOK: The QUESTION WORDS in Wes-kos.

SOUNDS: QUESTION DRILL.

1. /ha/ ha na?
 ha wi go du?
 ha fə yə wuman? [pikin, fa:m, tɔŋ, motu]
2. /hu/ hu de?
 hu bi yu?
 hu fit go? [sing, rɔn, mekam, lakam, trayam]
3. /hustaym/ hustaym yu kəm?
 hustaym yə wuman bə:n?
 hustaym wi fit kukam? [a, yu, i, __, wuna, dem]
4. /husay/ husay yu di go?
 husay dem go go jəsna?
 husay misis de fə mə:ning? [aftanun, ivining]
5. /husman/ husman getam?
 husman wuman dis? [dat]
 husman i fa:m dən sipəl? [wowo, chakara, finish]
6. /huskayn/ huskayn nus? Conversation: p. 2, line 2.
 huskayn ting dat? [dis]
 huskayn trəbu mitam? [kəni, palaba, gut-lək]
7. /wati/ wati dis?
 wati di hala?
 wati de fə bak-say? [kə:na, əp-sitik, midri]

RISING-FALLING INTONATION:

1. Questions marked by Q. W.
2. Statements of fact.
3. Commands.

WORD-FORMING: REDUPLICATION IN WES-KOS.

Pidgin languages, such as Wes-kos, are said to have sharply or drastically reduced grammars and vocabularies. The contention is also continually voiced that the languages consist almost entirely of loan-words or borrowings. We shall begin to prove, in this very first Unit, that these statements have been sharply and drastically oversimplified.

Anyone looking at the entries in my Wes-kos Dictionary can see that English has contributed at least 87 per cent of the vocabulary items. But, these forms have not only undergone extensions of meanings which are not to be had in English -- the majority of the entries can be reduplicated.

The most common type of reduplication is that of simply doubling a word form. It is an active feature in all word classes in Wes-kos, function words excepted. Doubling many times accompanied with voice qualification functions to express many things, including: states, quality, aspect, familiarity, number, continuity, intensification, etc. We must all agree that reduplication in this form is not our heritage from Standard English. If you took this one feature alone -- reduplication -- you could practically double the so-called sharply reduced vocabulary which a pidgin language is reputed to have.

The reduplications will be written solid if the doubled form is the only possible form. Examples: fufu, mumu, biabia, tutu, soso, chacha, susu, baba, koko, kwekwe, wawa, etc.

The hyphen will be used if each form can stand as a free form. Examples: tay-tay, fos-fos, pisiss-pisiss, shek-shek, tif-tif, wan-wan, chuk-chuk, plenti-plenti, kray-kray, simol-simol, etc.

Other possibilities are also observed such as: ... go go ..., ... fit fit ..., ... don don ..., etc. These are not doubled forms as the examples listed above. Here each form has a lexical difference.

Reduplication or doubling is an ever present active word-forming pattern. Any speaker of Wes-kos will use the feature to express new ways, to give subtle shades of meaning and by shifting stress around create a laugh or a joke never heard before. KEEP A NOTEBOOK.

VOCABULARY.

Edward Sapir, the well-known linguist, has made the statement that the student interested in linguistic matters should beware lest he make the mistake of identifying a language with its dictionary.

Anyone studying pidgin languages is tempted to identify the words with French, Portuguese, Spanish or English -- the communication from which the terms were borrowed. This can be a very dangerous adventure in semantics. Many /wes-kos/ words just do not mean the same as the similar-appearing English counterparts. Acquire a real feeling for the /wes-kos/ words which you have learned. Do not attempt -- at least at this point -- to launch out on your own.

The full meaning of the /wes-kos/ words can be gotten only by careful observation and utilized in the way the West Cameroonian himself employ them. An attempt has been made to present valid and functional conversations which will fit the situations. As you listen and practice, the various forms will take on new meanings because of the contextual dialogs. These dialogs become longer as the Units come along. This has been purposely planned so that you will be able to see how /wes-kos/ has taken English words and extended them.

The vocabulary section of each unit will list only the few words which may not be clear from the contexts and which have not been explained in the notes or explanations of the various parts.

ashiya expresses empathy or sympathy. If a man cuts his finger, one might say /ashiya/. /ashiya fo wɔ:k/ means something like 'I understand what it is to sweat in the hot sun.'

hamak bridge

kombi friend

fit able to

jɔsna in a few minutes

Suggestion: Jot down the /panapu/ or /shwit tɔk/. Wise sayings, riddles, folktales are very much appreciated. KNOW THE TIME AND PLACE.

OUR WEST CAMEROONIAN HOUSE STAFF

The majority of Europeans going to work in the West Cameroon employ one or two of the local citizens as their personal staff. One must remember that the public utilities, so available to us in this country, have not as yet reached into many places of the world. This fact means that your water, lights, fuel and other items which we feel are necessary to our way of life must be provided.

Anyone serving under such work conditions will usually discover that a knowledge of Wes-kos will not only serve one well around the house with 'cook' and 'steward' but will also enrich and broaden our outlook far beyond the giving of instructions to the /kuk/, /situwat/ or /wash-man/. The young boys and men who seek employment as cooks, stewards, washmen and gardeners are usually from the highlands or /grafi/ of the West Cameroon.

ORIENTATION

Harvey Bardel is an American engineer working for the KROBIL Construction Company. He is unmarried and has spent most of his adult life in the Cameroon. Harvey will be married this fall when he returns to the States. The couple plan to return to the West Cameroon and set-up housekeeping in Kumba.

At the moment Harvey is supervising a very large housing scheme for the Latexo Rubber Corporation which has its plantation houldings near the coast.

CONVERSATION: Harvey Bardel discusses his lunch -- which he will have at twelve o'clock sharp. Matio serves the engineer as /kuk/ and /situwat/.

1. Harvey: matio, a tink sey,
2. a go layk sɔm bik chap fɔ twef tudey.

3. * MATIO: na yu sabi, masa.
4. * mi-a fit kuk ɛnikan ting.
5. beta a put bif fɔ faya wantaym.
6. mek i dɔn fayn-fayn.

7. * Harvey: yu nit sɔmting fɔ sito?
8. a no go kɔm fɔ haws sote-e twef tudey.

9. MATIO: beta gif mi shuga an simɔl flawa.

10. Harvey: wati go de fɔ shwit?

11. MATIO: a go tray mek kɔstat fɔ shwit, masa.
12. yu go laykam?

13. Harvey: a laykam, daso wanting.
14. plenti ɛk fɔ dis kɔntri dɔn tey lɔng tumɔs.
15. mek yu lukam fayn.

16. * MATIO: a go putam fɔ wata.
17. * a go lukam fɔ sɔn.
18. no wɔri masa.
19. a no bi nu bɔy fɔ kuk palaba.

20. Harvey: na tru-tru yu di tɔk, matio.

21. MATIO: wɔka fayn, masa. a go luk yu fɔ twef.
22. * no wɔri. ɔl ting de fɔ ma han.

* See notes.

CONVERSATION: Harvey Bardel returns exactly at twelve. He calls to Matio.

1. Harvey: matio, bring simol hat wata.
2. mek a wosh ma han.
3. MATIO: hat wata de de masa.
4. a don pasam josna.
5. Harvey: i gut so. yu na nombawan.
6. MATIO: [To himself] masa di glat fo ma wok.
7. a go memba i fo mun en.
8. Harvey: sika! bring mi han-tawu fo wosh-rum.
9. Saker: dem di kom, masa.
- 10.* MATIO: a go pas chap wantaym, sa!
11. Harvey: gut, tank yu.
12. a di hongri bat.
13. MATIO: plis sa.
- 14.* yu fit tros mi ten dala sote mun en?
- 15.* njangi di put moni tudey.
- 16.* Harvey: matio, no bi yu sabi wi lo?
17. moni palaba no di woka fo chap-taym.
18. MATIO: na so i bi sa.
- 19.* yu go chus fo dis taym.
- 20.* mun don rish fo twenti-hongri.

* See notes.

CONVERSATION: Harvey Bardel, the engineer, is eating his lunch. Matio, the cook-steward enters.

1. MATIO: huskayn ting yu go layk fə drink, masa?
2. Harvey: a go layk ti witi as .
3. MATIO: ti no de fə kishan, masa.
4. Harvey: ha yu no di tək fə mɔ:ning taym?
5. MATIO: a dɔn fə:ɡet, masa.
6. mek yu chus mi fə dis wan.
7. het no di klin fayn tudey.
8. Harvey: ha wi go du, matio?
9. MATIO: kɔfi de. milik de.
10. Harvey: bring milik.
11. MATIO: plis sa.
12. ha yu memba fə njangi palaba?
13. Harvey: mɔni no de jɔsna.
14. matio, tək fə kuk-bɔy sey,
15. * mek i shap bambu kɔm fə varanda.
16. * jiga dem di du mi wanda.
17. * MATIO: tudey na tudey.
18. * masa di pɔ fə mɔni.
19. * masa di fulɔp jiga.
20. * wɔ:l no di wɔka kɔrek.

* See notes.

NOTES: ON THE CONVERSATIONS.

page-line

- 10 3 /na yu sabi/ A quick and non-committal response when some sort of reply seems indicated. Usually an empty phrase.
- 10 4 /mi-a fit enikan/ Such expressions are frequently made -- no doubt to express confidence or to make an impression.
- 10 7 /sito/ Bulk supplies and extra stock of canned goods are kept in a locked store-room, usually in the house. Most household help refer to tinned goods as /tin/ or /gong-gong/.
- 10 16 /putam fo wata, lukam fo son/ Two methods utilized to
17 test eggs for freshness -- emersing in water and candling against the sun.
- 10 19 /a no bi nu-boy/ This is many times a misleading and over-confident statement, but must be recognized and reckoned with gracefully. In the West Cameroon experience and seniority are considered of high value. Do not underestimate them.
- CAUTION: Do not criticize or correct a head-man or person in authority before the public. Public censure is humiliation. It undermines your effectiveness and closes many doors to you.
- 10 22 /ol-ting de fo ma han/ Used in many situations -- to express competence, skill, reliance, etc.
- 11 10 MATIO feels now that he is director of the house and the situation by merit of his professional experience, his master's approval, and his ability to interpret and advise in matters of local culture. Thus Matio's name appear in capital letters.

NOTES: ON THE CONVERSATIONS.

page-line

- 11 14 /trəs/ a loan of money is one way of insuring employment at least until next pay-day. Asking for a /trəs/ gets to be an endless and ever recurring habit. It is perhaps better never to begin the loan or /trəs/ for you will be saved endless bickering and disputes.
- 11 15 /njangi/ [also known as /susu/ in the Cameroons.]
A prevalent money saving system. Each member of the group brings his fixed monthly assessment to the club's treasurer. Members in good standing. each in his turn, receives the entire month's contributions.
- 11 16 /lɔ/ Any rules or regulations, oral or written, having to do with propriety of conduct or conventionality.
- 11 19 /chus/ Upon being 'excused' or 'forgiven', absolution and complete reinstatement to previous relationship is expected by the employee.
- 11 20 /mun dɔn rɪʃ fɔ twenti hɒŋɡri/ The month is 20/30 gone. My money is gone--I'm broke, and hungry.
- 12 15 /mek i ʃap bambu/ A sharp pointed bamboo splinter is used to remove jiggers very effectively. The hard outer part of the bamboo is used for this purpose. This variety of bamboo is also tapped for its wine which is called 'mimbo'. The wine ferments very quickly due to its high sugar content. The raffia bamboo is also used for house building, making of stools, beds and other furniture. The midribs of the fronds are used in making brooms and also as a one piece needle and thread. It is a most valuable plant.
-

NOTES: ON THE CONVERSATIONS.

page-line

12 16

/jiga/ The female jigger burrows just under the skin and grows from pin point to pea size if not taken out. Africans can remove them much less painfully and more skillfully than most Europeans. Our pins and needles are usually too sharp causing a puncture rather than peeling the whole jigger out as the locals can do with their bamboo sticks.

CAUTION: Always apply a good antiseptic after having one removed to control itching and prevent infection.

12 17
18
19
20

This depressing summary of the day by MATIO is rather typical in its pattern of generalizations. /tudey na tudey/ can be used in countless situations and has a variety of connotations as well. Uttered with a sense of bewilderment or amazement and sometimes satisfaction over accomplishment.

STRUCTURE: ORDER IN WES-KOS.

The SUBJECT or Actor precedes the VERB or action words in Wes-Kos.

A simple statement of fact is marked by a RISING-FALLING INTONATION.

SUBSTITUTION DRILL.I. Address Forms.

misis, bobi, nyako, mami, kombi,
baturi, mukalo, dakta, fada, ganako.

II. Subject Noun Forms.

chap, shuga, hat-wata, han-tawu,
koni, moni, njangi, hongri, mun,
milik, jiga, bambu, etc.

SUBJECT	VERB
<u>masa</u>	<u>de.</u>
<u>hamak</u>	<u>de.</u>

Take Note: /i/ and /dem/ can substitute for all the above forms. /i/ signals a singular number and /dem/ a plural number. The exceptions to this would be: /gat de. -- i de./, /mun de. -- i de./ which have no plural number.

A SIMPLE UTTERANCE can be questioned by changing the RISING-FALLING to a RISING INTONATION. The usual response to a question of this type is /i de./, /dem de./ or /i no de./, /dem no de./

With this fact in mind we can now DRILL the above patterns.

III. Question and Response: Drill using the above forms.

<u>masa</u> <u>de?</u>	<u>i</u> <u>de.</u>	<u>i</u> <u>no</u> <u>de.</u>	<u>masa</u> <u>de?</u>	<u>dem</u> <u>de.</u>	<u>dem</u> <u>no</u> <u>de.</u>
<u>chap</u> <u>de?</u>	<u>i</u> <u>de.</u>	<u>i</u> <u>no</u> <u>de.</u>	<u>chap</u> <u>de?</u>	<u>dem</u> <u>de.</u>	<u>dem</u> <u>no</u> <u>de.</u>

Suggestion: Pair off, drill. Change and drill.

STRUCTURE: ORDER IN WES-KOS.

One of the most fruitful utterances in Wes-kos employs the word /sey,/. Its position is fixed. If you think, believe, know, quote, have a personal opinion or if you voice the belief, opinion and thinking of others, /sey/ will always take its place as follows:

DRILL: Pattern Practice with /sey/ --. In Pronoun frame paradigm.

1st Person a di hia sey, _____.

2nd Person yu dən tək sey, _____.

3rd Person i di si sey, _____.

1st Person/s wi go gri sey, _____.

2nd Person/s wuna fit sabi sey, _____.

3rd Person/s dem bin go sey, _____.

The third person -- from a frequency point of view -- is by far the leader of these utterances. It counts among its word forms: bobi, masa, kuk, dokta, jisas, gat and the substitutions for third person /i/ and /dem/ which substitute for all noun phrases -- whether people, animate or inanimate objects and things.

DRILL: /sey/ with THIRD PERSON.

kuk tək sey, səl dən finish. -- sey, mōni di go.

sey, shuga dən sipəl. -- sey, kishan di dō:ti.

sey, fufu dən dən. -- sey, trenja di kom.

i gri sey, shwit dən wōka. -- sey, wata di boyl.

dem gri sey, ma:ket go bik.* -- sey, flawa go du.*

man go sey, wuman no fit.* -- sey, taym no de.*

* You should be able to give fairly accurate English glosses of forms.

SOUNDS: DISTRIBUTION AND ORDER IN WES-KOS.

It is good to remind ourselves again and again that languages -- including pidgin languages are more than just sounds which we make. These sounds pattern together in such a way that they make distinctions and we can say, that such-and-such a sound is like or approximates the sound of so-and-so. We can even go a step further and say that all communication systems order these sounds -- put them into certain sequential order. THERE IS NO UNIVERSAL ORDER -- of human sounds at least.

Linguists have a big fancy word for the study of the how and why of clusters of sounds. It is called PHONOTACTICS. Anyone describing a language must give a listing of the sounds that 'club' together. We will also need to look at this feature of Wes-kos. It will help us give an answer to the 'critic' of pidgin languages who claim that they are a jumble of sounds and the order doesn't matter. Communication just would not be humanly possible under such adverse circumstances.

Let us begin by observing what happens to clusters of consonants when they are in word final position. A CLUSTER is a sequence of two or more consonants. We can observe the change best by seeing just what happened to the English words that were taken over into Wes-kos.

		<u>WES-KOS</u>		<u>ENGLISH</u>
		/wes/	<	'west'
		/kos/	<	'coast'
pg. 2 line 3		/fren/	<	'friend'
2	4	/-say/	<	'side'
12	20	/wɔ:l/	<	'world'
12	20	/kɔrek/	<	'correct'

PRELIMINARY OBSERVATION: The evidence as presented above leads one to the conclusion that consonant clusters in final position have been simplified, namely: one of the consonants has been lost.

WORKBOOK ASSIGNMENT: Reference Consonants in Final Word Position.

SOUNDS: DISTRIBUTION AND ORDER IN WES-KOS.

Let us notice what has occurred to single consonants in word final position.

		<u>WES-KOS</u>		<u>ENGLISH</u>
pg. 2	line 1	/gut/	<	'good'
2	3	/bat/	<	'bad'
4	4	/bik-/	<	'big'
10	14	/ek/	<	'egg'
--	--	/bap/	<	'bob'
--	--	/rɔp/	<	'rub'

In the above examples we take note that the consonants -- voiced in English become [>] voiceless in Wes-kos. Those of you who have studied German can see a parallel. This fact does not, however, proceed from the historical fact that Germany administrated the territory known as the Kamerun for over 40 years. This phonological feature is a consistent patterning of sounds and is a common feature of all the African vernaculars in the West Cameroon of today.

A SECOND PRELIMINARY OBSERVATION: English voiced stops /b, d, g/ > /p, t, k/ voiceless stops in Wes-kos.

WORKBOOK ASSIGNMENT: Reference Consonants in Word Final Position.

A few linguistic facts, however, present a rather more complex picture. We shall mention them now but leave the observations until later. Keep your eyes and ears open to these sounds and see if you can begin to formulate and tabulate the change.

Examples:	/milik/	<	'milk'	p. 12	line 10
	/nus/	<	'news.'	2	2
	/twef/	<	'twelve'	10	2
	/tuɲos/	<	'too much'	10	14

WORD-FORMING: SEX DIFFERENTIATION.

Wes-kos employs several methods of distinguishing sex in people and animals. These word-forming features are, however, much more uniform than the several methods used in standard English. Let us contrast the methods.

I. SEPARATE FORMS INDICATING SEX.

<u>Male</u>		<u>Female</u>	
<u>Wes-kos</u>	<u>English</u>	<u>Wes-kos</u>	<u>English</u>
boy	'boy'	ge:l	'girl'
fada	'father'	mɔda	'mother'
king	'king'	kwin	'queen'
sa	'sir'	madam	'madam'

II. PREFIXES in Wes-kos : SEPARATE FORMS in English.

man-kaw	'bull'	wuman-kaw	'cow'
man-fawu	'cock'	wuman-fawu	'hen'
man-ho:s	'stallion'	wuman-ho:s	'mare'
man-tayga	'leopard'	wuman-tayga	'leopardess'

III. PREFIXES in Wes-kos : SEPARATE FORMS in English.

pikin-kaw	'calf'	pikin-kaw	'calf'
man pikin-kaw	'he-calf'	wuman pikin-kaw	'she-calf'
pikin-fawu	'chick'	pikin-fawu	'chick'
man pikin-fawu	'male chick'	wuman pikin-fawu	'female chick'
pikin-tayga	'cub'	pikin-tayga	'cub'
man pikin-tayga	'he-cub'	wuman pikin-tayga	'she-cub'

VOCABULARY.

bat	/hɔŋgri bat/	very hungry	
bif	meat in general		
chap	food -- prepared or raw		
dala	five franc note		
de	there -- is there		
daso	only		
fayn-fayn	well		
fufu	prepared staple -- corn flour, yam, cassava, etc.		
ganako	cowboy		
jiga	jigger, chigoe		
klin	clear		
kostat	custard		
luk	see		
njangi	savings club		
memba	remember, remind		
palaba	matter, affair	<u>nu-boy</u>	apprentice, inexperienced
sabi	understand		
sha:p	sharp, sharpen		
shwit	dessert, candy		
sipɔl	spoil		
sote-e	until		
tey	stay, remain		
trenja	guests		
trɔs	loan		
tru-tru	truly		
tumɔs	too much		
wanda	bad, awful		
wantaym	immediately		
wɔka	go, going		
wɔ:l	world		
wuna	you (plural)		

ON THE JOB : IN THE WEST CAMEROON

Many Europeans are employed on the African West Coast in the economic advance which is evident everywhere -- and especially along the coastal area. African labor finds its way to the rapidly developing work projects, the industrial complexes in the making and thousands are migrant workers helping with the various crops -- cocoa, bananas, palm-oil, etc. This shifting, highly mobile flow of human labor, accompanied by a rapid turn-over creates a vast communication problem. Hundreds of thousands cross national boundaries where English, French, Spanish and Portuguese are the official languages. You can now see why Wes-kos is becoming an indispensable medium in this advance.

ORIENTATION

George Kendal, a middle aged European builder, came to the West Cameroon area after the war -- in 1946. He is married and has two children, both of whom were born in the Cameroons. George has adapted himself to the English pattern of making his early morning rounds of inspection and then returning for his breakfast about 9 a.m. He makes his rounds of inspection in a VW which he has found very suitable for his purposes.

Kendal had a very difficult time with WES-KOS. He even attempted a one man campaign to put his private and personal definitions to the tools and materials which he felt were his specialty. When he finally accepted the names of the tools and work materials in common Wes-kos usage he soon enjoyed his work.

CONVERSATION: George Kendal, builder and amateur anthropologist, makes his rounds of inspection -- 8 a. m. -- at the CARPENTER'S WORK-SHOP.

1. GEORGE: het kapenta! husay yu de?
2. Head: na mi dis, masa.
3. a de mi fo sito.
4. GEORGE: gut mo:ning, josef.
5. na wati yu di fanam?
6. Joseph: a di fan tu-inshas sikru-nel.
7. a no di lukam.
8. GEORGE: na husay dem fit rən?
9. sikru-nel no get fut.
10. Joseph: ha fo tri-inshas sikru-nel?
11. dem di soso rəs-rəs.
12. beta wi wəsham, drayam fo sən.
13. GEORGE: tri-inshas no fit no siməl.
14. wan witi wan-haf no de?
15. Joseph: i de.
16. mek a bringam?
17. GEORGE: i gut.
18. put mi tu han fulop fo basket.
19. Joseph: a go putam fo balans.
20. i gut sey, wi rayt ol ting fo buk.

CONVERSATION: Joseph, Kendal's head-carpenter, gives Shortboy a dressing down for sleeping on the job.

1. Joseph: sho:tboy, ha yu di silip fo raf so?
2. no bi yu di si, masa di wori-wori.
3. Short-: a no di silip, sa.
4. ma sikin don silak tudey.
5. Joseph: ha yu neba tek apsen?
6. silak sikin fit du somting?
7. Short-: yu no memba?
8.* jam pas day.
9. Joseph: beta yu go luk dokta.
- 10.* GEORGE: ifi yu no go gifam buk,
11. dokta no go lukam.
- 12.* Short-: fo taym a finish dres dis plang,
13. a go komawt wantaym, lukam.
14. GEORGE: het kapenta., gifam buk, sabi?
15. sikman no fit du enikayn gut ting.
16. Joseph: a di raytam.

* See notes.

CONVERSATION: George Kendal jumps into his little VW and drives off to see how the bricklayers are making out. At the CONSTRUCTION SITE.

1. GEORGE: təro! jems! mənɪha:t!
- 2.* kəm fə tɔ:n kankrit.

3. Money- masa, wi di kəm-o.
- 4.* hard wi de de.

- 5.* Toro: ha fə wə:kting, sa?

6. GEORGE: bring shəfri witi hetpan.

7. James: ha wi go miksam?

8. GEORGE: seben siton witi leben san-san.
9. put haf bak, tɔ:nam, tɔ:nam.
10. put ɔda haf, tɔ:nam, sabi?

- 11.* Toro: masa, ɛ. fit chap bak?
- 12.* ma wuman wan put dɔ:ti fə kapenta.
- 13.* pikin dən bik. mami wan mufam.

14. Money- i fayn. mi-a di silip fə blakman matres.
15. hard ifi yu putam fə sən fə eni mun,
- 16.* siməl-bif no go chap dat wuman-pikin.

- 17.* GEORGE: wuna fit tek layk tu-tu.
- 18.* mesan dem go tek ɔda wan fə hol wata fə linta.

* See notes.

CONVERSATION: George Kendal with his head-bricklayer look over the masonry.

1. GEORGE: hetman, ha dis wɔl di get beli so?
- 2.* Abel: siton di soso chap wata.
3. simen no get pawa fə holam fayn.
- 4.* GEORGE: sen man, bring bik drɔm fə hol wata.
5. muf dis layn ɔl-ɔl finish.
6. Abel: yɔŋki! kɔbati!
7. mek wuna go fə kɔ:na pɔblik.
8. bring tu drɔm.
- 9.* GEORGE: beta yu tray fan tu witi bik mɔf.
10. Yankee: bik mɔf no go de.
11.* gɔpna dɔn mufam fə shap-shap mɔ:ning.
12. GEORGE: no maynam.
13. a hia sey gɔpna di rɔp pɔta-pɔta.
14. Abel: masa, yu dɔn sabi wi fashan.
15. GEORGE: sen man wantaym.
16. wɔ:k no fit silip.
17. Yankee: [Go off singing -- Money No Dey]
 Kobati:

* See notes.

NOTES: ON THE CONVERSATIONS.

page-line

The apprenticeship system is the most common way of learning a trade on the African West Coast. Carpenters, masons, tailors and other artisans are usually training one or more young men. An apprentice enters into an agreement with the artisan -- many times only a verbal one, stating the terms of the agreement which may include the length of time involved, remuneration, etc. Apprentices usually double as the master's servant, errand boy and in many other ways.

24 8 /jam pas day/ An idiom which means 'I'd rather be dead than be without money.'

24 10 /buk/ This word has many different meanings. It incorporates anything from the least to the largest of publications, a brief scribbled^{note} /, a certificate, a recommendation, a leaflet, a magazine, a thick scholarly tome.

24 12 /dres/ Wes-kos has a substratum of old English forms and has retained many of the meanings which are obsolete or archaic in modern English of today. See if you can spot these as you work through the material. You will have a workbook exercise on these forms in the second part of this course of study.. In this utterance it refers to the planing of the plank.

25 2 /kankrit/ This is a mixture of sand and gravel; which interferes with our definition of it as -- mixed cement, water, sand and gravel, either still wet or dry.

25 4 /wi de de/ 'We're as good as there.'

NOTES: ON THE CONVERSATIONS.

page-line

- 25 5 /wɔ:kting/ Used for any tool or working part--
craftsmen's tools, books, school supplies, parts of the
body, etc.
- 25 11 /a fit chap bak?/ 'May I take a bag?' Cement bags
or sacks are in great demand because they are strong and
useful for storing, gathering or carrying.
- 25 12 /dɔ:ti fɔ kapenta/ refers in this context to the
shavings and sweepings of the carpenter shop. These will
be taken and stuffed in the cement sack and used as a
mattress.
- 25 13 Babies usually sleep with their mothers until they
are weaned at the age of 2-3 years. Then they are removed
and sleep alone or with a young brother or sister.
- 25 16 /simɔl-bif/ here we refer to mosquitos, bedbugs or
any other kind of vermin.
- 25 17 /wuna fit tek tu-tu/ 'You may each take two.'
- 25 18 /hol wata fɔ linta/ Cement sacks are usually torn
apart or separated and used to line the wooden frames
for pouring cement lintels over a door or window.
- 26 2 /wɔl di get beli/ We also employ this term in English
for something which bows out, 'belly'.

NOTES: ON THE CONVERSATIONS.

page-line

26 2

/siton di chap wata/ In the height of the dry-season the porous, chalky nature of the building stones draw out or absorb great quantities of water. When this happens, the cement or plaster does not have the opportunity to set. That part of the wall which is so effected tends to belly out because it cannot maintain its line unless the stones are perfectly squared.

26 4

/bik dröm/ Building stones are submerged in water to saturate them before using them. Fifty gallon gasoline /petru dröm/ drums are often used as water containers.

26 9

/witi bik mof/ when the fifty gallon drums have one end cut out they then become drums /witi bik mof/.

26 11

/gopna/ in this context -- any government worker. What has no doubt happened is this -- one of the workers has rolled off a drum for water storage or to use as a scaffold to facilitate plastering his house.

STRUCTURE: THE TIME WORDS AND THEIR ORDER IN WES-KOS.

You have already noted that the verb in Wes-kos has but one form. This fact means that it is not inflected as in English. Please remember this fact -- it is important.

TIME WORDS which act as auxiliary verbs come before the verb.

In the conversation between Peter Mercer and the elderly African on page 2, we find the following utterances with /di/.

line 4	husay yu <u>di</u> go jɔsna?
5	a <u>di</u> go fɔ mayl twef tudey.
6	ɔl pipu <u>di</u> kɔm fɔ wɔ:k hamak.
9	ma wuman no <u>di</u> wel.
10	i <u>di</u> fiba.
12	sɔn i <u>di</u> bigin hat.
17	a <u>di</u> go wantaym.

I. DRILL: TIME WORD /di/ with Verb.

husay yu <u>di</u> go jɔsna?	[<u>di</u> rɔn, <u>di</u> silip, <u>di</u> go sikul, <u>di</u> biginam, <u>di</u> mek palaba, <u>di</u> <u>trɔs</u> moni, <u>di</u> kɔt sitik]
------------------------------	--

i <u>di</u> fiba.	[<u>di</u> mek kɔni, <u>di</u> silip, <u>di</u> sɔri, <u>di</u> wɔri, <u>di</u> holam fayn, <u>di</u> kuk chap, <u>di</u> du wanda, <u>di</u> kɔm]
-------------------	--

OBSERVATION: /di/ is a PRESENT TIME WORD and signals something existing or going on in the present. It corresponds to English: '___ am going,' '___ are beginning,' '___ is coming', etc.

WORKBOOK ASSIGNMENT: Reference TIME WORDS /di/.

STRUCTURE: THE TIME WORDS AND THEIR ORDER IN WES-KOS.

Another important TIME WORD is /go/.

The examples will again be taken from our manual

page-line

6	1	ha wi <u>go</u> du?
6	4	husay dem <u>go</u> go josna?
10	2	a <u>go</u> layk som bik chap fo twef tudey.
10	8	a no <u>go</u> kom fo haws sote-e twef tudey.
10	11	wati <u>go</u> de fo shwit?
10	12	yu <u>go</u> laykam?
10	16	a <u>go</u> putam fo wata.
10	17	a <u>go</u> lukam fo son.

II. DRILL: Use the above eight utterances as a practice drill.

One of the utterances is out of pattern. It has a RISING INTONATION. PRACTICE until the utterances come smoothly and the intonations come naturally.

III. DRILL: TIME WORD /go/ with Verb.

husay yu go go josna?

[go wo:k tudey, go finisham,
go silip fo nayt-taym, go
go fo chos, go chap]

a go sabi di ting ol-ol.

[go duam wantaym, go tray simol,
go fit, go kot finisham, go
put faya, go klaym sitik]

OBSERVATION: /go/ is a FUTURE TIME WORD and signals something that will take place in the future. It corresponds to English: '___ will go', '___ will try', etc.

WORKBOOK ASSIGNMENT: Reference TIME WORDS /go/.

STRUCTURE: THE TIME WORDS AND THEIR ORDER IN WES-KOS.

The PAST presents a more complex picture. We will need to consider two TIME WORDS /dɔn/ and /bin/.

Since /dɔn/ is by far the most frequently used in daily conversation the conversations of this manual will help us find examples.

page-line

6	5	husman i fa:m dɔn sipɔl?
10	14	plenti ek fɔ dis kɔntri dɔn tey lɔŋ tumɔs.
11	4	a dɔn pasam jɔsna.
11	20	mun dɔn rish fɔ twenti-hɔŋgri.
12	5	a dɔn fɔ:geɪ, masa.
25	13	pikin dɔn bik.
26	11	gɔpna dɔn mufam fɔ sha:p-sha:p mɔ:niŋ.

IV. DRILL: Practice the above TIME WORD /dɔn/.

V. DRILL: TIME WORD /dɔn/ with Verb.

misis dɔn putam fɔ kishan. [dɔn go fɔ tɔŋ, dɔn biŋ trɔŋ-het, dɔn du mi wanda, dɔn sik]

wi dɔn tray nɔmba-wan. [dɔn kɔtam, lefam, dɔn kray plenti, dɔn wɔka sote-e, dɔn kilam ɔl-ɔl]

The above DRILL needs your attention. Listen and imitate the instructor. DISCUSS the STRESS and INTONATION of /dɔn biŋ trɔŋ-het/, /nɔmba-wan/, /dɔn kɔtam, lefam/, /dɔn wɔka sote-e/.

OBSERVATION: /dɔn/ is a PAST TIME WORD. It is many times qualified. The verb action, however, is not completed unless qualified. This fact is borne out by the observation that the negative marker /no/ does not precede the auxiliary /dɔn/. NOTE: It does, however, come before the verb /dɔn/.

WORKBOOK: Reference TIME WORDS /dɔn/ and /bin/.

STRUCTURE: THE TIME WORDS AND THEIR ORDER IN WES-KOS.

/bin/ is the TIME WORD which can take the negative marker /no/. This auxiliary verb is employed to show completed action and especially remote past events and actions. It is the most frequent auxiliary used in the translation of the Scriptures -- no doubt, because of this very fact. /bin/ will be drilled and considered at much greater length in SECOND STEPS IN WES-KOS.

You may find the following diagram of the SIMPLE VERB PHRASE helpful. The extensions of the verb phrase into more complex constructions -- including stress and tone considerations -- will also be postponed until a later time. Anyone mastering the extended verb phrase has found the key to Wes-kos structure.

WES-KOS VERB PHRASE: with examples.

	<u>Sub.</u>	<u>Neg.</u>	<u>Aux.</u>	<u>Spec.</u>	<u>Verb</u>	<u>Qual./s</u>	<u>LABEL</u>
<u>FIRST</u> <u>STEPS</u>	a	no			go	jɔsna?	<u>Simple Present</u>
	i		di		go	jɔsna.	<u>Present Cont.</u>
	wi		go		go	jɔsna.	<u>Future Time</u>
	dem		dɔn		go	jɔsna.	<u>Past Imper.</u>
<u>SECOND</u> <u>STEPS</u>	masa	no	bin		go	longtaym.	<u>Past Perf.</u>
		no	<u>Mod.</u>				<u>Modals</u>
	yu		fit		go	jɔsna.	
			[etc]				
	wuna		mɔs		go	jɔsna.	<u>Imper.</u>
				[tutu]			
				[soso]			

WORKBOOK: Assignment on the SPECIAL VERBS -- /bi/, /de/, /lif/ and the MODALS -- /fit/, /mɔs/, etc.

SOUNDS: DISTRIBUTION AND ORDER IN WES-KOS.

On pages 18 and 19 of this manual we made preliminary observations about the consonants in final word or syllable position. We took note of the fact that consonant clusters were simplified by loss of one of the consonants in words borrowed from English. We also observed that voiced consonants in final position were de-voiced -- they became voiceless.

In this Unit Three, we shall consider the wear-and-tear of English consonants in initial position. From our conversations we hear:

		<u>WES-KOS</u>		<u>ENGLISH</u>
page-line				
6	5	/dis/	<	'this'
6	5	/dat/	<	'that'
6	6	/ting/	<	'thing'
10	1	/tink/	<	'think'
11	9	/dem/	<	'them'
23	13	/tri/	<	'three'

This change is very common in Wes-kos. It means that Wes-kos does not have the two sounds represented by the 'th' in the words 'this' and 'thing'. Notice that one of these takes the /t/ sound because it is voiceless and the other takes the /d/ because it is voiced.

OUR OBSERVATION: English initial /θ/ > /t/ and /ð/ > /d/.

WORKBOOK: Reference Consonants in Initial Position.

This also occurs in such words as 'father' which becomes /fada/ on page 4 line 9. It is a regular feature in Wes-kos and fits into the pattern which we have been discussing. All these evidences show us that Wes-kos has its order and patterning of sounds as well as of grammatical features.

SOUNDS: DISTRIBUTION AND ORDER IN WES-KOS.

What happens to consonants clusters that begin with an /s/ sound?

Here we will be able to find many examples:

		<u>WES-KOS</u>		<u>ENGLISH</u>
page-line				
6	5	/sipɔl/	<	'spill'
6	7	/sitik/	<	'stick'
10	9	/simɔl/	<	'small'
23	6	/sikru/	<	'screw'
24	1	/silip/	<	'sleep'

Many more such examples will be found in the texts of conversations.

This is very good evidence that the syllable structure of Wes-kos differs from the structure in English. Most African languages do not have these consonants in initial position. Those of you who know a little Spanish can appreciate this fact for Spanish does not have /sp/, /st/, /sk/ as clusters in syllable structure, in initial position. Spanish would solve the problem differently, however. How? probably by taking the /sipɔl/ and making it /es-pɔl/, /sitik/ into /es-tik/ and /sikru/ becomes /es-kru/. Our observation is this: Wes-kos slips in a vowel sound.

WORKBOOK: Reference Consonants in Initial Position.

Sounds can be introduced to fit the pattern. They can also fall away and this also will fit the pattern. We have an illustration of this in the conversations. On page 17 the English word 'stranger' has become /trenja/ in Wes-kos. We can make the observation: W-k/tr- < str-/E which simply means that English /str-/ initial clusters become /tr-/ in Wes-kos.

WORKBOOK: Reference Consonants in Initial Position.

WORD-FORMING: BOUND FORMS IN WES-KOS.

A BOUND FORM in this manual will mean: A linguistic form which always occurs with another linguistic form. A bound form never stands alone as a FREE FORM. We shall therefore write the bound form with its host form in our transcription of Wes-kos.

THE BOUND FORM /-am/. Suffixed to most verbs.

page-line	VERB	REFERENT	page-line
10 12	lay <u>kam</u>	kostat	10 11
10 15	luk <u>am</u>	ek	10 14
10 16-17	put <u>am</u> , luk <u>am</u>	ek	10 14
11 4	pas <u>am</u>	hat wata	11 3
23 7	luk <u>am</u>	tu-inshas sikru-nel	23 6
23 19	put <u>am</u>	wan witi wan-haf	23 14
24 16	rayt <u>am</u>	buk	24 14
25 7	miks <u>am</u>	kankrit	25 2
25 13	muf <u>am</u>	pikin	25 13
26 11	muf <u>am</u>	dröm	26 9

This form is a most useful substitute form. It refers to either singular or plural objects, masses, abstract concepts, etc which are implied or inferred in the contextual situation. Perhaps the term OBJECT SUFFIX would be a good label for it.

/-am/ is not stressed and this fact, it would seem to me, lends itself to writing this suffix together with the free form -- the verb.

The /hus-/ of the QUESTION WORDS is also a bound form. Such a form as a free form is meaningless in Wes-kos. This is an example of a prefix. The statement can be made that Wes-kos has developed an active system of affixation -- both prefixes and suffixes being employed as bound forms.

WORKBOOK: Assignment reference Affixation in WES-KOS.

VOCABULARY.

apsen (tek)	not come/go to work
bak	cement sack
balans	scales
beli	bow out
buk	note of introduction
do:ti	shavings, sweepings
dres	plane a plank
drəm	50 gallon drum/s
fashan	behavior
gobna	government employee
jam	lack, need
kankrit	sand and gravel mix
leben	eleven
linta	lintel
mesan	mason, bricklayer
neba	never
poblik	road or path
potapota	mud plaster
rof	large plane
rop	plaster
ros-ros	rusting
sansan	sand
shap-shap	very early
shofri	shovel
sikin	body
sikru-nel	screw/s
silak	weak
silip	idle
simen	cement
simol-bif	bed bugs
soso	continually
wan witi wan-haf	1 1/2 inches
wo:ktng	tool/s
wori-wori	in a hurry

MARKET DAY

Market days in the West Cameroon are exciting, colorful and informative experiences. They usually follow the traditional systems of weekly markets -- the week, however, being 5, 7, 8, and in some cases even more days between markets.

Selling goods, haggling, bartering, shoving and pushing are all a part of a closely-packed market experience. Here many people come just to look and listen. They sit and drink, taking in the sweet 'mimbo' and the latest gossip and news. At the close of the day the market place is a lonely place -- a few scrawny dogs sniffing around for a bone or a scrap of rotting meat.

Here -- at the market place -- WES-KOS is king. It is the lingua franca which makes communication possible and the combinations and turns of a million phrases will keep you writing in your notebooks until you can no longer write. If you wish to improve your Wes-kos, if you would like to study dialects -- VISIT THE MARKET.

ORIENTATION

Fineboy and Sam are petty traders. Sam is the experienced, shrewd bargaining type and has made a fine income for many years. Trading, however, is only a secondary source of income for Sam and he goes only to markets which are near at hand. Fineboy is a younger man and the repartee between the two men in these five conversations is typical of the word play which is so common in the West Cameroon. Read through the conversations before you study the notes.

CONVERSATION: Sam, a coffee farmer and petty trader, has just completed readying his market goods. Fineboy, a younger man but good friend, stops at Sam's compound on his way to market.

- 1.* Fineboy: sam! yu dɔn tay yɔ ka:go?
- 2.* SAM: i de fɔ kenji, bo.
3. mek a joyn ma simol-ting.
4.* holam, a putam fɔ kwa.
- 5.* Fineboy: yu get kata?
6. SAM: i no de.
7. beta wi lefam, go.
8.* taym dɔn pas.
- 9.* Fineboy: troki tok sey,
10.* sofli-sofli kash monki.
- 11.* SAM: mboma tok sey,
12.* woka fɔ mo:ning taym.
- 13.* Fineboy: na so panapu go shwit tudey.
14. SAM: lef panapu.
15. gif mi han.

* See notes.

CONVERSATION: Fineboy and Sam talk as they make their way to the market.

- 1.* Fineboy: beta wi mash fut tròng-tròng.
2. taym di go.
3. SAM: tudey na tudey fə mi.
4. a get ka:go we i fayn bat.
5. Fineboy: fə ma-sef a no no.
6. sɔmtaym prafit no go bi.
7. SAM: no wəri, kəmbi.
8.* dey no bi wan.
- 9.¹ Fineboy: mek wi tray dis kət-shə:t fə wuman-han.
10.* a hia sey, ben-ben no de.
11. SAM: i gut.
12. wi fit rish fə gut taym.
13. Fineboy: dis kət-shə:t fayn.
14. fə tɔp dis hil, wi fit luk ma:ket.
15. SAM: a di glat.
16.* dis hil tròng.
17.* siton fulɔp plenti.
- 18.* Fineboy: kol ha:t, bo.
19.* wi de de.
20. SAM: mek wi res simɔl.

* See notes.

CONVERSATION: Fineboy and Sam see the market-place from a distant hill.

1. * SAM: wandaful!
2. pipu dən bigin fuləp.
3. Fineboy: jəsna a di shua sey,
4. prafit go de fə wi.
5. SAM: a di glat plenti ha wi di nia fə rish.
6. * kenji di bigin du mi.
7. a di mistek fə no luk kata.
8. Fineboy: lukam!
9. * plenti ləri witi dreska du wet wi.
10. * mōni-mōni go kol yə het tudey.
11. * SAM: a dən rensh fə miting witi ma kol-ha:t.
12. * səmtaym wi no go wəka wan-fut fə ifning taym.
13. no wəri. a go kəm afta.
14. Fineboy: a go de fə tɔŋg.
15. * kalabash go hia hat.
16. ifi yu no kəm fə gut taym,
17. * langa-tru no go kol.
18. SAM: a go de.

* See notes.

CONVERSATION: Fineboy and Sam arrange their market goods in their stall.

- 1.* Fineboy: dres bifo simol.
2. mek a gif han.
3. SAM: tank plenti.
4. lef simol ma het don day.
5. gut fren pas broda.
6. Fineboy: na tru, bo.
7. muf yo mat putam.
8. mek wi rensh ka:go fayn-fayn.
- 9.* SAM: ma fren, moni di kom-o.
10.* waytman no fit lef shwit ting.
11. Fineboy: naso i bi fo dis grong.
12.* ma-on na nyanga.
13. yo-on na nyanga.
14. ol bi di sem.
- 15.* SAM: tudey wi posa go beliful.
16. Fineboy: ifi no bi so,
17. yo het don sofa fo noting.
18.* gat de.

* See notes.

CONVERSATION: A European couple approach the market stall of Fineboy and Sam:
This couple has spent 12 years in the West Cameroon. They have not, however, learned the proper greetings and the local forms of /kəntri fashan/.

Preferred forms:

- | | | |
|------|------------------|---|
| 1.* | | gut mɔ:ning, treda. |
| 2. | | dis ka:go di luk fayn. |
| 3. | <u>MISIS</u> : | hamɔs fɔ wan bangu? |
| 4. | <u>Fineboy</u> : | gut mɔ:ning masa. |
| 5. | | gut mɔ:ning misis. |
| 6. | <u>Sam</u> : | gut mɔ:ning sa. |
| 7. | | gut mɔ:ning madam. |
| 8. | <u>MASA</u> : | gut mɔ:ning. gut mɔ:ning, _____.
na bik ma:ket tudey. |
| 9. | <u>Sam</u> : | yu layk fɔ luk bangu? |
| 10.* | | diferi-diferi kayn de. |
| 11. | <u>MISIS</u> : | hamɔs fɔ wan bangu? |
| 12.* | <u>Sam</u> : | a no di selam wan-wan, madam. |
| 13. | | yu no no, |
| 14.* | | wan bangu no fit hala? |
| 15. | <u>Fineboy</u> : | luk ma-on. |
| 16. | | tu fɔ tri dala. |
| 17. | | fɔ fɔ siks dala. |
| 18. | | i fayn fɔ yɔ ay? |
| 19. | <u>Sam</u> : | no bi na fɔ mi yu di aksam? |

* See notes.

20. MASA: ol na ma:ket,
 21. no bi so?
 22. tok na, ha yu di sel yo-on?
23. Sam: ten bangu, na ten dala.
24. Fineboy: i gut ma:ket.
25. MISIS: hamos fo het-tay? hamos fo tay-het?
- 26.* Sam: o-madam, dis tay-het na shekabu.
 27.* i kos na fo-tali dala.
28. MASA: i tutu dia.
 29. las prays fo mi fo fayf bangu
 30. * witi het-tay na tri-tali dala. tay-het
31. Sam: bring moni, masa.
 32. ma:ket finish.

* See notes. -----

Note: The people of the West Cameroon are long-suffering. They are also a very forgiving people. They will overlook many of your blunders and just say -- /waytman fashan na diferi/.

The attitude of the two Europeans in this last conversation can hardly be recommended to anyone. This is the type that sends letters home not knowing that the definitions of 'father', 'mother', 'brother', 'hand', 'foot', 'hair', etc. are culturally determined and are not the same in meaning or in the field or area they cover.

NOTES: ON THE CONVERSATIONS.

page-line

- 39 1 /dɔn tay/ packed and bound.
- 39 2 /kenji/ An oblong, loosely woven, but strong carrying basket made of split raffia bamboo. The bottom is reinforced with split half-lengths of bamboo.
- 39 4 /kwa/ A small shoulder carrying bag woven from finely split raffia fiber. It contains personal belongings -- pipe, matches, kola-nuts, an ear or two of roasted corn, a few peanuts (groundnuts). Local to highlands.
- 39 5 /kata/ A doughnut shaped carrying ring which rests on the head and eases the pressure of the heavy load which is being carried.
- 39 8 /taym dɔn pas/ It's too late now.
- 39 9 /trɔki/ The tortoise, one of the tricksters of African folklore.
- 39 10 /sɔfli-sɔfli kash mɔŋki/ This is a proverb meaning, 'slow but sure.'
- 39 11 /mboma/ The snake in African folklore. Wise sayings, reprimands, disapproval, etc. by animals have a very prominent place in folklore.
- 39 12 /wɔka fɔ mɔ:ning taym/ A proverb meaning, 'the early bird catches the worm.'
- 39 13 /panapu/ A term used to cover tales, proverbs and many kinds of African /shwit tɔk/.
-

NOTES: ON THE CONVERSATIONS.

page-line

- 40 1 /mash fut/ Hurry -- step right along.
- 40 8 /dey no be wan/ Very common saying, 'this isn't your
only chance -- there are many other days ahead.
- 40 9 /kət-shə:t/ a short-cut. /wuman-han/ refers to the
left hand, left side, left anything. /man-han/ is the
right hand, etc.
- 40 10 /ben-ben/ winding, crooked, curves.
- 40 16 /trɔŋg/ in this context 'strong' refers to the steep
hill. This word can be used to describe anything taking
effort to achieve; or endure, also something tough, hard
or rigid.
- 40 18 /kol-ha:t/ meaning to take courage. It is used to
comfort a woman in child-birth, in sorrow or to calm some-
one in anger.
- 40 19 /wi de de/ We're there. We have reached.
- 41 1 /wandaful/ expression of amazement, surprise, awe
something beyond comprehension, full of wonder.
- 41 6 /du mi/ makes me to suffer agony, pain, etc.
- 41 9 /lɔri/ A native passenger truck or 'mammy wagon.'
/dreska/ An automobile, car.

NOTES: ON THE CONVERSATIONS.

page-line

- 41 10 /moni-moni go kol yə het tudey/ meaning, the profit from today's sales will be enough to soothe and relieve your aches and pains.
- 41 11 /kol-ha:t/ in this case Sam's sweetheart or girl friend; as opposed to /kol-ha:t/ of page 40 line 18.
- 41 12 /wəka wan-fut/ together -- side by side.
- 41 15 /kalabash go hia hat/ Everyone will be drinking hard and fast.
- 41 17 /langa-tru/ a craving desire. In the /grafi/ desire and longing is sometime in the throat -- hence /langa-tru/.
- 42 1 /dres/ Army terminology for changing position from left to right, forward and backward, etc.
- 42 9
10 /moni di kom-o/ An extension of moni to personify the white man who is just coming over. At the same time implying, our profit is as good as made because white folk just can't resist buying nice and colorful things.
- 42 12 /nyanga/ Ostentation in dress, behavior, speech, skillful performance in music, sports, dancing--also of an animal making graceful antics, the lamb frisking, the hen trying to crow, etc.
- 42 15 /tudey wi posa go beliful/ Today our pockets or our purses will bulge -- be satiated.

NOTES: ON THE CONVERSATIONS.

page-line

42 18 /gat de/ Literally 'God is.' This is providential, a good omen. The customers are coming even before we get all our good properly arranged.

43 1 Many Europeans are apathetic towards native custom and behavior . Here we notice that they do not even know the simple accepted forms of address. REMEMBER: Don't be an 'Ugly American' -- remember the golden rule.

43 10 /diferi-diferi/ meaning of many different kinds, colors, sizes, shapes, etc.

43 12 /selam wan-wan/ individually or singly.

43 14 /wan bangu no fit hala/ Literally, one bracelet can't jingle. In a broader context -- life is dull without companionship, friendship, social life and ways.

44 26 /shekabu/ anything that shimmers and shines.

44 27 /fo-tali/ four tens, forty.

44 30 /tri-tali/ three tens, thirty. This enumeration probably stems from the custom of putting items into units of ten -- a tally.

STRUCTURE: SUBJECTS AND THEIR ORDER IN WES-KOS.

On page 16 we noted the fact that the Subject, actor or initiator came before the Verb, action or predicate in Wes-kos. Our examples in the conversations, so far at least, have been short and simple. This manual has attempted to keep them so, at least in the FIRST STEPS.

In Wes-kos the subject can be -- speaking of form classes of words now -- of several different varieties or types. An inventory of the types recorded in this manual will now follow:

page-line		<u>SUBJECT</u>	<u>PREDICATE</u>
2 4	husay	<u>yu</u>	di go josna?
2 5		<u>a</u>	di go
2 6		ol <u>pipu</u>	di kom ...
2 8		mi- <u>a</u>	no fit go.
2 9		ma <u>wuman</u>	no di wel.
2 10		<u>i</u>	di fiba.
2 12		<u>son</u> i	di begin hat.
2 14	<u>be:t</u> ,		no fit finish ...
2 18		_____	salut wuman.
2 19		_____	woka fayn.
10 7		<u>yu</u>	nit somting?
10 14	plenti <u>ek</u> fo dis kontri		don tey ...
11 1	matio, _____,		bring simol ...
11 3		hat <u>wata</u>	de de masa.
11 9		<u>dem</u>	di kom, masa.
11 15		<u>njangi</u>	di put
11 17	moni <u>palaba</u>		no di woka ...
12 16		<u>jiga</u> dem	di du mi wanda.
23 9		<u>sikru-nel</u>	no get fut.
23 14	<u>wan witi wan-haf</u>		no de?
24 6		silak <u>sikin</u>	fit du somting?
25 3		<u>wi</u>	di kom-o.

STRUCTURE: SUBJECTS AND THEIR ORDER IN WES-KOS.

page-line	SUBJECT		PREDICATE
25 17		<u>wuna</u>	fit tek layk tu-tu.
26 1	hetman!	ha dis <u>wol</u>	di get beli so?
26 10		<u>bik-mof</u>	no go de.
40 14	fə tɒp dis hil,	<u>wi</u>	fit luk ma:ket.
41 9	plenti	<u>lɔri witi dreska</u>	du wet wi.
41 10		<u>moni-moni</u>	go kol ...
42 4	lef siməl	ma <u>het</u>	dən day.
42 5		gut <u>fren</u>	pas brɔda.
42 12		<u>ma-on</u>	na nyanga.
42 13		<u>yo-on</u>	na nyanga.
42 13		<u>ɔl</u>	bi di sem.
42 15	tudey	wi <u>posa</u>	go beliful.
42 17	ifi no bi so,	yo <u>het</u>	dən sɔfə ...
43 10	diferi-diferi	<u>kayn</u>	de.
43 14	wan	<u>bangu</u>	no fit hala?

This is a rather short inventory of the many possible combinations but it will give us a good indication of the nouns and pronouns along with those forms which can act as their substitutes and which can signal or stand as subjects in Wes-kos. You will also have noticed that subjects can be inferred -- see items: 2. 18., and 2. 19. The contextual situation permits this and partial utterances are many in close contact.

DRILL: Subjects from a personal point of view.

Question?Response.husay yu di go jɔsna?a di go fə mayl twef tudey.huskayn ka:go i bringam?i dən bring plenti ek witi ɔkra.husay yu go go fə mɔ:ning?mi-a go go fə ma:ket.hustaym dem putam?dem putam fə las ma:ket.huskayn ting wuna di chap?wi di chap paman, sa.hustaym mi-a fit kəm?yu fit kəm fə sha:p-sha:p mɔ:ning.

STRUCTURE: SUBJECTS AND THEIR ORDER IN WES-KOS.DRILL: Pronoun Subjects - Verb Phrase - Object, Complement or Qual.

a	di go	fə tri kə:na.	?
yu		fə sha:p mə:ning.	?
i	go go	fə bik ma:ket.	?
wi		fə chəs.	?
wina	dən go	fə luk king.	?
dem		wantaym.	?
		jəsna.	?

Practice in any combination. Be sure to get a response when the RISING INTONATION is used.

WORKBOOK: Assignment on Pronoun Subjects and correct response.

On page 49 you will see two lines: _____. Here the subject, or topic of conversation is inferred. This can happen when a number of conditions prevail. Take the question: /haməs fə wan bangu?/. The usually response would be /na tri peni/ or something like it. The trader could also have said /wan bangu na tri peni./ or /a no di selam wan-wan./

The following drill will help us on this point. It will also introduce us to the numerals, market products and goods and the monetary system.

Question?Response.

	wan bangu?	na tri peni.	a no di selam wan-wan.
	tu kəp səl?	na shishi.	a di selam tri-tri.
	tri pia?	na kəba.	tri pia no de.
	fə sitik kə:n?	na haf peni.	et fə peni.
haməs fə	fayf fadam klos?	na tu-ten.	huskayn klos?
	siks ek?	na tu shiling.	ek dən finish.
	seben lamas?	na tri kəba.	kəba-kəba.
	et koko?	na peni-peni.	no bi ma-on.
	nayn kola?	na shishi witi toro.	
	ten bangu?	na ten dala.	ten fə ten dala.

STRUCTURE: THE NOUN PHRASE IN PRE-VERB POSITION.

It may be helpful to build-up a noun phrase so that you may see how the structure operates. We will attempt to do some comparison with English because the order of the forms is much like we have in English.

<u>NOUN PHRASE BEFORE THE VERB</u>	<u>VERB PHRASE</u>
a	di go.
ma <u>pikin</u>	di go.
ma <u>pikin</u> dem	di go.
ma bik <u>pikin</u> dem	di go.
ma bik wayt <u>pikin</u> dem	di go.
ma tu bik wayt <u>pikin</u> dem	di go.
ma tu bik wayt pikin dem <u>moda</u>	di go.
ma tu bik wayt pikin dem ol <u>moda</u>	di go.
ma tu bik wayt pikin dem ol <u>moda</u> dem	di go.
ma tu bik long wayt pikin dem ol <u>moda</u> dem	di go.

This kind of build-up can go on and on. What we should note is the regularity. Wes-kos is not a haphazard jumble of forms thrown together. Many complex constructions can be handled and the structure is capable of extension. We can be assured that the ordering of these units will be dependable as it is in other linguistic systems.

We shall attempt to formulate the last noun phrase of our example:

Det.	Num.	Adj.	Adj.	Adj.	Noun+Pl.P.	Adj.	Noun-Pl.	
ma	tu	bik	long	wayt	pikin ^{dem}	ol	moda ^{dem}	
my	two	big	tall	white	children's	old	mothers	are going.

SOUNDS: STRESS AND TONE IN WES-KOS.

Perhaps the most vexing problem in Wes-kos is that of stress. The issue is clouded by the English stress and intonation patterns and the African languages which contribute their share with lexical tone problems. I have been able to find a short series of lexical items in Wes-kos which fit into the African lexical tone pattern. The African speakers -- not the English schooled West Cameroonian -- place stress on the last syllable of a word especially those which end in high vowels /i/ and /u/. Since lexical tone does not play a very big role in any of the English borrowings the issue carries no great trouble in unintelligibility.

Our dialogs in the first five units give us some evidence of what happened to the English unstressed vowels and consonant-vowel syllables in initial position.

I. UNSTRESSED INITIAL VOWELS and CONSONANT-VOWEL WERE LOST.

page-line	WES-KOS		ENGLISH
11 7	/memba/	<	'remember'
11 19	/chus/	<	'excuse'
25 8	/leben/	<	'eleven'
41 11	/rensh/	<	'arrange'
62 79	/gri/	<	'agree'

II. STRESSED INITIAL VOWELS.

24 5	/ápsen/	<	'absent'
25 10	/óda/	<	'other'
41 13	/áfta/	<	'after'

It would be possible to give many more such illustrations. They are not in the manual, however, and would not contribute much to our present presentation.

WORKBOOK: Assignment reference STRESS and TONE.

SOUNDS: STRESS AND TONE IN WES-KOS.III. ENGLISH CENTRAL VOWEL

The English central vowel to which the name schwa has been given, has a very regular change -- whether it is stressed or not stressed. All stressed central vowels become /ɔ/ and the unstressed become /a/.

page-line	WES-KOS		ENGLISH
2 4	/jósna/	<	'just now'
2 6	/háma:k/	<	'hammock'
2 12	/sɔn/	<	'sun'
2 18	/sálút/	<	'salute'
11 5	/nómbà/	<	'number'
11 12	/hóngri/	<	'hungry'
11 14	/trɔs/	<	'trust'

One could find examples of this feature in every utterance. It is perhaps the most frequent sound change in Wes-kos borrowings from English.

We will be able to look at only one other change in this Unit. We see two examples in 25. 8. This is the feature of /v/ becoming /b/.

page-line	WES-KOS		ENGLISH
24 5	/neba/	<	'never'
25 8	/seben/	<	'seven'
25 8	/leben/	<	'eleven'
25 10	/sabi/	<	'savvy'
10 11	/palaba/	<	'palaver'
2 10	/fiba/	<	'fever'

WORKBOOK: Assignment reference voiced consonants.

WORD-FORMING: COMPOUNDS IN WES-KOS.

We will employ the word COMPOUND to a word or group of two or more elements -- one of which must be a FREE FORM. I need not embarrass you with English compounds and their spelling for none of us can keep up with the practices of: does it have a hyphen? does it have a space? is it to be written solid?

In linguistic training of today we attempt to work out criteria for representing these features systematically. We many times fail because the task is a complex one and requires a descriptive analysis which attempts to consider all the linguistic facts. This is many times complicated by the interference of sounds, structural variations and differing meanings/^{given}to the same forms. I mention this fact -- it should be underlined-- Wes-kos has borrowed 87 per cent of its vocabulary from English but WES-KOS is not ENGLISH.

Our conversations have furnished our examples before. We shall now dig out COMPOUNDS and you will be able to consider them in context.

page-line	WES-KOS	CLASS	FORMULA	GLOSS
2 17	/wantaym/	Adv	Adj - N	'immediately'
4 4	/bik-man/	N	Adj - N	'term of respect'
4 8	/waytman/	N	Adj - N	'European'
4 9	/hetman/	N	N - N	'overseer'
6 7	/bak-say/	N	N - N	'behind'
10 7	/sɔmting/	N	Det - N	'something'
10 13	/wanting/	N	Adj - N	'item, affair'
10 19	/nu-bɔy/	N	Adj - N	'novice'
11 5	/nɔmba-wán/	N	N - Adj	'best'
11 17	/chap-taym/	N	V - N	'dinner'
12 14	/kuk-bɔy/	N	V - N	'assistant'
23 6	/sikru-nel/	N	V - N	'screw/s'
24 2	/wɔri-wɔri/	V	V - V	'to hurry'
25 1	/mɔnihá:t/	N	N - Adj	'Money-hard'
25 4	/wɔ:kting/	N	V - N	'tool/s'
25 6	/hetpan/	N	N - N	'head-pan'

WORD-FORMING: COMPOUNDS IN WES-KOS.

page-line	WES-KOS	CLASS	FORMULA	GLOSS
25 14	/simɔl-bif/	N	Adj - N	'bed bugs'
25 16	/wuman-pikin/	N	N - N	'girl'
26 5	/ɔl-ɔl/	Adv	Det - Det	'completely'
26 10	/bik-mɔf/	N	Adj - N	'storage drum'
39 3	/simɔlting/	N	Adj - N	'petty items'
39 10	/sɔfli-sɔfli/	Adv	Adv - Adv	'easily'
40 6	/sɔmtaym/	F	Det - N	'perhaps'
40 9	/kɔt-shɔ:t/	N	V - Adj	'short-cut'
40 10	/ben-ben/	N	V - V	'curves'
41 11	/kɔl-há:t/	N	V - N	'sweetheart'
41 12	/wan-fút/	N	Adj - N	'unity'
41 17	/langa-tru/	N	V - N	'desire'
44 26	/tay-hét/	N	V - N	'head-tie'
44 27	/fo-tali/	Adj	Adj - N	'fourty'
59 3	/latin-grama/	N	N - N	'English'
59 5	/ɔl-man/	N	Adj - N	'experienced'
59 14	/fɔs-klas/	N	Adj - N	'first-class'
59 18	/kɔmawt/	V	V - Adv	'to come/go out'
59 20	/wan-vey/	N	Adj - N	'one-way-traffic'
60 36	/moto-fut/	N	N - N	'tire/s'
60 37	/simɔl-taym/	Adv	Adj - N	'soon'
61 45	/man-fawu/	N	N - N	'cock'
61 51	/beli-moto/	N	N - N	'engine'
64 114	/het-lam/	N	N - N	'head lights'
64 129	/fɔ:seka/	F		'because'
65 135	/chas-ɔfis/	N	V - N	'Police Office'

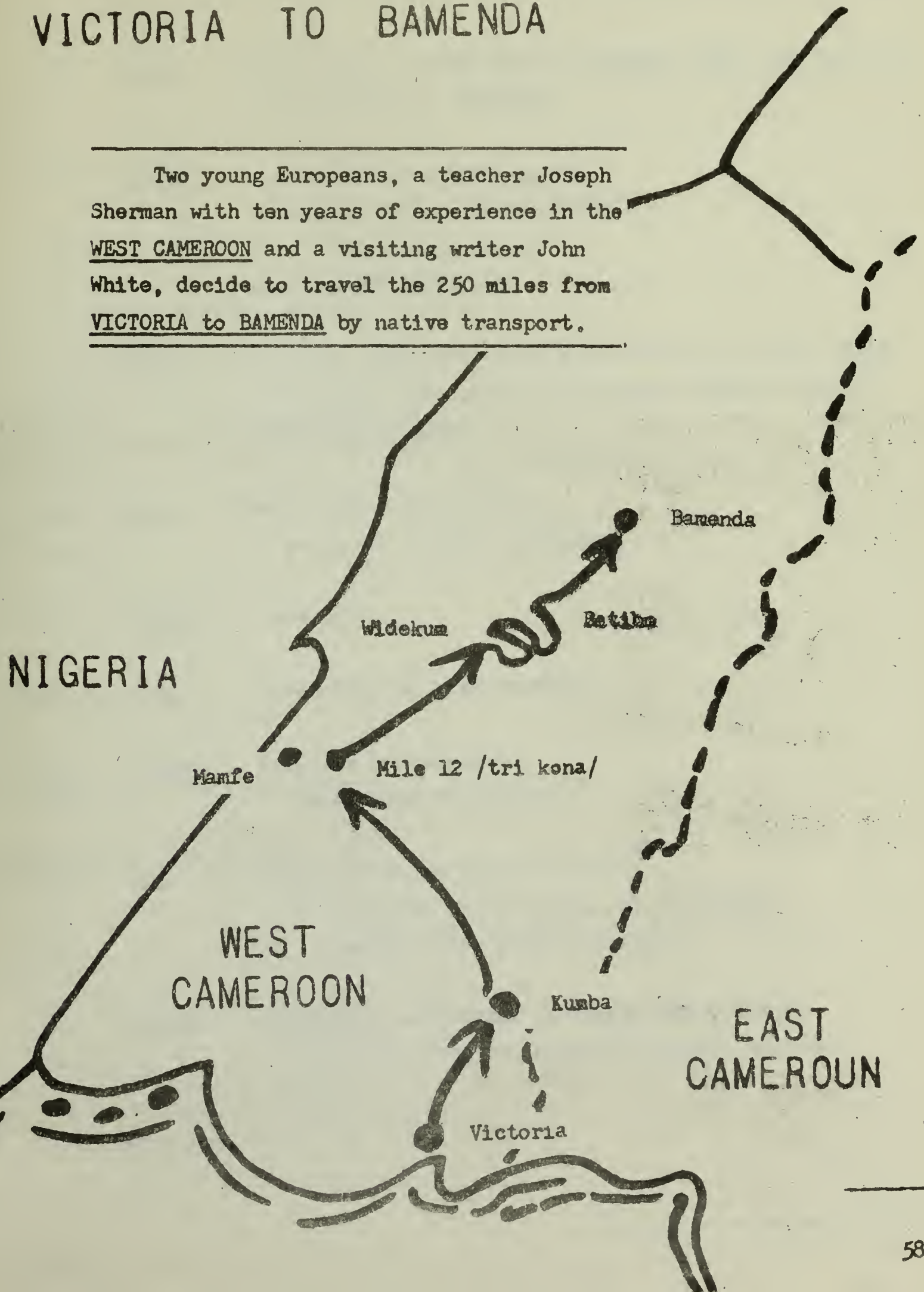
This does not complete the list nor give all the various combinations possible. It will be necessary to spend a great deal of time on this feature of WORD-FORMING. With a shifting of stress this becomes a wide and open field of study and research.

VOCABULARY.

aksam	to ask
banqu	bracelet
ben-ben	curves, twists
dala	5 franc note
dia	expensive
dres	move away
dreska	sedan
hala	sound
kalabash	gourd for 'palm wine'
kata	head ring (carrying)
kenji	carrying basket (bamboo)
kol	ease the pain
kol ha:t	see notes.
ket-sho:t	short-cut
kwa	raffia bag
langa-tru	longing, desire
lori	truck
mash fut	hurry
mboma	snake
nyanga	ostentation in any form
panapu	proverbs, etc.
po:sa	purse, pocket
rensh	arrange
shekabu	good to look upon
simol	a while
tay-het	head-tie
tong	town, compound, home
troki	tortoise
trong	steep
wandaful	full of wonder
wan-fut	together, unity
wan-wan	singly
wuman-han	left man-han right

VICTORIA TO BAMENDA

Two young Europeans, a teacher Joseph Sherman with ten years of experience in the WEST CAMEROON and a visiting writer John White, decide to travel the 250 miles from VICTORIA to BAMENDA by native transport.



CONVERSATION: John White, the writer, attempts to arrange for transport from Victoria to Bamenda.

- 1.* John: Please sir, I would like to enquire about the bus fare
2. from Victoria to Bamenda.
- 3.* Clerk: a no di hia dis latin grama.
4. beta yu kol yo kontri broda.
5.* i bi ol-man fo wi.
6. mek i aksam fayn-fayn.
7. John: Hey Joe! Come over here and tune me in on the right
8. wave band. It's going to take me a while to savvy
9. this country talk.
- 10.* Joe: yu bi kla:k fo dis lori,
11. we i get nem sey, NO WORRY.
12. Clerk: na mi dis.
13. Joe: hamos moni fo rish bamenda?
- 14.* Clerk: fos-klas na fo-tawsan.
15.* sekon-klas tri-tawsan.
16. Joe: a di tek dis ma broda fo grafi.
17. na tu chans fo sekon-klas wi go laykam.
18. huskayn taym moto go komawt?
19. Clerk: NO WORRY, mos komawt fo midri.nayt fo twef,
20. ifi wi go rish tri-ko:na fo bamenda wan-vey.

* See notes.

- 21.* Joe: chokam fə buk.
 22. wi go de fə twef.
 23. Clerk: no wəri, ɔl-ting de fə ma han.

SITUATION: Victoria Lorry Park - 2 a.m. - past leaving time for
NO WORRY.

24. Joe: kla:k, ha na?
 25. Clerk: droba neba rish, sa.
 26. Joe: beta yu bak wi mɔni.
 27. dis kana fashan no gut.
 28. wi fit go witi NO FIND PALAVER.
 29. no bi i di redi fə kɔmawt?
 30. Clerk: moto-bɔy! bring petru, putam.
 31. Boy: yu get ki?
 32. Clerk: huskayn ki?
 33. Boy: na ki fə tank.
 34. Clerk: i no de.
 35. no mayn, droba di kɔm.

SITUATION: Victoria Lorry Park - 4 a.m. The driver is giving instructions and making preparations for departure.

- 36.* Driver: moto-bɔy! yu dɔn finish put bris fə moto-fut?
 37.* Boy: lef simɔl taym, ɔl go finish.

* See notes.

38. John: Why in the world hasn't this all been taken care
39. of before? At this rate I'll never get my story.

40. Joe: Relax! you may as well get used to it.

41. Boy: droba! pəm don sipəl.

42.* nomba tu de?

43. Driver: bekam fə moto-bəy LEFAM FOR GOD.

44. shek yə sikin, bo.

45.* man-fawu di bigin hala.

SITUATION: Dawn, like thunder, comes up to Victoria Lorry Park.

6:15 a.m. The writer is fast asleep on the second-class bench.

NO WORRY, revving its motor and sounding its horn is about to
pull out of the motor park on its way to Kumba.

46. John: What's up, Doc?

47. Driver: no wəri, masa.

48. dis na wi gut-bay salut fə ol wi fren dem.

49. na go wi di go dis.

50.* moto-boy muf chək, a put faya.

51.* beli-moto di redi fə woka.

52. John: These expressions are worth noting down if this

53. truck would only let up on the vibration treatment.

54. Joe: You'll be hearing them every day if you keep your

55. ears open. If your worth your salt you'll even

56. refute your fellow writers popularizations of

57. baby-talk and the like. Its an indispensable tool

58. if your an honest working man in this area.

* See notes.

59. Passenger: moto-boy! yu di tray kil ma fawu dem?
 60. * dres bak dat ka:go, we i tray masham so.

61. Boy: hɔmbak no gut.
 62. no bi ka:go na ma wɔ:k?
 63. ifi yu no laykam, kɔm fɔ dɔng.
 64.* tray yɔ adam transpɔ:t.

65. Passenger: wash yɔ mɔf, a silapam fayn, sabi?

66. Boy: yu witi hu?

SITUATION: 62 miles on the way to Bamenda. NO WORRY, reaches Kumba and pulls up to the market place.

67. Driver: ɔl man kɔm fɔ dɔng.
 68. wi go chap wan hawa fɔ ma:ket.
 69. ashiya fɔ eniman, we i no de fɔ leben.
 70. i dɔn lɔs chans.

71.* Joe: hamɔs fɔ dis gɔng-gɔng grɔngnet, mami?

72. Woman: na fɔ dala, masa.

73. Joe: ey-ma, ha yu tray du mi so?
 74. tu dala na ma las prays.

75. Woman: masa. luk ma sikin.
 76. i dɔn dray fɔ sɔfa.
 77. ma pikin de sikul fɔ mishan.
 78. a di bek.

79. Joe: a go gri fɔ tri dala.
 80. yu sabi sey,

* See notes.

81. wan dala na dash fo sikul palaba.

82.* Woman: mek gat bles yu, fada.

SITUATION: Kumba market-place. 12 noon. All passengers await the driver who is sharing the latest 'high life' record nearby.

83. John: If that driver doesn't come soon I'm going to

84. chauffeur this chariot myself.

85. Joe: Look around -- there's color, there's music -- in

86. fact that record is a Wes-kos favorite called, Lagos

87. na so-so enjoyment. What do you want, anyway?

88. Driver: moto-boy! yu don finish savas?

89. Boy: ol di redi, masa.

90. Driver: ol man de? wi go!

91. ashiya fo eni man, we i no de.

92. Passenger: moto-boy! na ma fawu we i don day so?

93. yu go pey-o.

94. Boy: a no bi mekam.

95. na son kilam.

96. ha yu neba gif wata?

97.* somtaym na rong-vey kilam.

98.* kos fawu no get trong fo dis woka.

SITUATION: 8 p.m. NO WORRY, arrives at 12 mile junction -- Mamfe to Bamenda road.

99. Driver: na tri-ko:na dis.

100.* moto-boy, bay mi wan-wan basket kokonet,

* See notes.

101. mango, pə-pə, lamas, kipam fə yə kə:na.
 102. a di go chap siməl fə ba.
103. Joe: That fruit sounds good. Let's have a little
 104. krola too. Do you mind if it's warm?
105. John: This heat and humidity is killing. What's
 106. biting me?
107. Joe: Sand flies. No worry!, they can only give you
 108. dengue fever. It's worth the trouble.
109. Passenger: masa, a di day hongri.
 110. mənɪ no de. ma fawu dən day.
 111. yu fit helep mi fə siməl banana?
112. Driver: moto-bəy, sitata no di gri.
 113. bring krank, wanam.
114. Boy: masa, yu sabi wan ay fə het-lam no di shayn?
 115. wi no getam fə bəks.
116. Driver: ha yu neba chekam fə kos?
 117.* no wəri, blakman lam de fə dis taym.
 118. na manesh-men.
- SITUATION: 11 p.m. NO WORRY, in first gear is laboring its way
 up the winding escarpment towards the Batibo barrier.
119. Driver: ey ma! a fia sey,
 120. dis wan ay go du mi jəsna.
- 121.* Officer: droba! muf fə kə:na pəblik, put chək.

* See notes.

122. Driver: ha yu di du mi so, ofisa?

123. a no fit sitat fo dis gota.

124. Officer: ha yu di woka witi wan ay?

125. Driver: yu tok sey, na daso wan ay de de?

126. a no bi misam.

127. Officer: no tray mek mi koni.

128. bring laysens, mek a lukam.

129. Driver: i de. a di wori fo:seka tu waytman

130. we dem de fo sekon-klas.

131. dem di sofa. maskito don chap

132. wan fayn-fayn fo tri-ko:na.

133. no bi na gut ting fo keriam rish bamenda?

134. Officer: a go gif yu buk.

135. yu go go fo chas-ofis fo nayn oklok

136. mo:ning taym, sabi?

137. Driver: yes sa. a di hia fayn.

SITUATION: 6 a.m. NO WORRY, has just arrived at the Bamenda Lorry Park. 24 hours have just been spent on the Victoria to Bamenda run.

138. Driver: wi don rish.

139. ol pipu wekop, kom fo dong.

140. John: Don't you think this bus has been misnamed, Joe?

141. Joe: We're here -- aren't we? Besides it happens to be a

142. lorry. My little VW is parked behind the Community

143. Hall. My boy should be around somewhere.

144. Hammer: yu don kom, masa? welkom.
145. Joe: na mi dis hama.
146. huskayn nus fo bamenda say?
147. Hammer: no bat nus, masa.
148. ha fo woka?
149. Joe: woka don trong.
- 150.* na ma kontri broda dis.
151. wi di taya. wi di hongri. wi di doti.
152. tek wi ka:go putam fo but.
153. a di go muf ma meyl fo pos-ofis.
154. John: Brr, it's cold here. husay ma kot, hama?
155. What a change from yesterday.
156. I'm going to like this country.
157. Hey Joe! kom kwik-o. mek wi go.
158. Hammer: masa, yu layk wi kontri.
159. John: a laykam, hama.
160. yu go bi ma ticha fo Wes-kos, no bi so?
161. Hammer: na so sa.
162. a don bi ticha fo masa. a fit bi ticha fo yu.

NO WORRY! has also brought you to the beautiful Bamenda Highlands. I have personally spent 15 years of my life visiting its villages, getting to know many people. Wes-kos has been my constant companion and has never left me even in the remotest of villages. Allow HAMMER to be your /ticha/ for being a citizen of these parts he knows the language and especially the dialect of the /grafi/ area of which this manual bears its mark.

NOTES: ON THE CONVERSATION AND SITUATIONS.

page-line

- 59 1 /bɒs/ In the West Cameroon a bus is a small van -- usually a VW which plies only the hardtop road system and most dry dirt roads during the heights of the dry-season. Otherwise, the 3-5 ton lorries, or passenger trucks, are the usual means of transporting people, small animals -- fowls, goats, etc. and goods from forest to grasslands and grasslands to the coast.
- 59 3 /latin grama/ Standard English, or 'school' English. The official languages of the Cameroon Republic are French and English. What is an official language -- in this context? The language of primary and secondary public education, the language used in the courts, the language in which the laws (not the traditional--unwritten codes and sanctions) are recorded, etc.
- 59 5 /ol-man/ A term frequently used to describe someone who has had much experience, is knowledgable -- in this case, of local ways and residence in the country.
- 59 10 /kla:k/ Someone employed to keep a record -- many times the owner or part owner himself -- of produce and passengers and fares paid in and owing. The clerk's duties usually end with these functions performed. He many times does not accompany the lorry on its main mission -- in this case, a trip to the highlands.
- 59 14 /fɒs-klas/ In the front seat -- many times a hard board seat -- with the driver.
- 59 15 /sekən-klas/ Second-class usually refers to a 'compartment' just back of the lorry cab.

NOTES: ON THE CONVERSATIONS AND SITUATIONS.

page-line

- 60 21 /chokam/ Write it in the book. Here meaning, reserve
a place for two.
- 60 36 /bris fo moto-fut/air in the tires?
- 60 37 /ɬef simol taym/ Very soon, or in a short while...
- 61 42 /nomba tu de?/ Do we have a spare?
- 61 45 /man-fawu di bigin hala/ The cocks are beginning to
crow. Come on now, hurry up!
- 61 50 /chok/ A block of wood with extended grip or handle
for holding purposes and placed on the down-side of the
back tire or tires. This is required by law and is a check
lest the brakes are not trustworthy, or there may be other
emergencies.
- 61 50 /a put faya/ 'I'll give her the gas!'
- 61 51 /beli moto di redi fo woka/ The engine is warmed up
and we're ready to go.
- 62 60 /dres bak/ Move or shift the goods.
- 62 64 /adam transpo:t/ By foot -- the same method as
Adam utilized.
- 62 71 /gong-gong/ refers to a cigarette tin full --
otherwise any tin or can. Many cigarettes are packed
and sold in tins because of the humidity. These tins
are in great demand as measuring devices, etc.
-

NOTES: ON THE CONVERSATIONS AND SITUATIONS.

page-line

63 82 /gat bles yu, fada/ Joe's knowledge of Wes-kos rates him the name /fada/. This is meant to be a compliment -- the Catholic priests of the West Cameroon are among the best speakers of Wes-kos.

63 97 /rong wey/ Chickens are transported and carried down to the coastal area from the highlands -- where they command a higher price. Here we have a person taking fowl to the highlands -- perhaps fowl that were originally from the highlands. This is the 'wrong way' to take fowl.

63 98 /kos fawu no get trong/ Chickens raised in the coastal area are usually not as big as grassland ones. Size is often related to the idea of the bigger the stronger and better.

63 100 /wan-wan/ A basket full of each type mentioned.

64 102 /ba/ At a busy crossroad or road junction such as this one, the 'bar' serves not only drinks but hot food.

64 117 /blakman lam/ The moon is in our favor -- probably a full moon or at least nearly so.

64 121 /pɒblik/ This may refer to any road or path maintained by the administration; or by any other public authorities for the use of the general public.

65 150 /kontri broda/ A fellow countryman.

STRUCTURE: SIGNALING DEVICES IN WES-KOS.

By structure we have meant the systematic ordering of a stream of speech forms -- words or partials -- into utterances which make verbal communication a possibility. We considered a number of devices in the first four units which make up the Wes-kos system. Since many will not proceed beyond this manual I consider it important to review briefly the points or features which we have already discussed and drilled and add still another signal which many might otherwise overlook. This fact, however, postpones the compound and complex utterances -- certain phrase structures, clause structure, discourse forms, etc. -- for future consideration. SECOND STEPS in WES-KOS will deal with the above and many other features which mark Wes-kos as a language.

The first four units have used examples found in the conversations of this manual. It was so planned -- the thought being that the contextual situations would add greatly to the understanding of the conversations. We all know that lexical meaning is associated with separate or single word forms -- the specific meaning of any given form, however, can only be ascertained in association or combination with other forms and the stress and intonation which the individual forms or the larger combination may have. This we know as contextual or structural meaning.

In UNIT TWO we considered ORDER in Wes-kos. This was done to prove that a pidgin language such as Wes-kos has its order. We noted:

<u>SUBJECT</u>	<u>PREDICATE</u>
<u>Noun phrase or substitute</u>	<u>Verb phrase and complementation</u>

In UNIT THREE the TIME WORDS were examined and seen to have their special place of order. If these auxiliaries, etc. do not find their proper place the result is nothing more than broken English or broken something else. The end result is usually unintelligibility. We saw:

<u>NEGATION</u>	<u>AUXILIARY</u>	<u>SPECIAL</u>	<u>VERB</u>	<u>QUALIFICATION</u>
/no/	/di, go, bin/	-----	/ron/	/kwikwik/

STRUCTURE: SIGNALING DEVICES IN WES-KOS.

Again in the fourth UNIT the NOUN PHRASE found its proper order.
An example of this:

<u>DETERMINER</u>	<u>NUMERAL</u>	<u>ADJECTIVE</u>	<u>ADJECTIVE</u>	<u>NOUN-HEAD</u>	<u>NUMBER</u>
/dis/	/tri/	/bik/	/blak/	/dɔk/	/dem/

To this ordering of actor-action, verb phrase, noun-phrase we added the feature of stress and intonation. We drilled the important QUESTION WORDS and observed that utterances which began with these forms had the same intonation contours as statements of facts and commands. This gives us good evidence that the sound system and the structure interact and once we understand this fact, communication can proceed quickly and efficiently.

EXAMPLES: /ʔ/ ---- --- |---- ? / ---- ---- |----- |---.

EXAMPLES: ---- ---- |--- ---- . ---- ---- |----- |--- ---?

SECOND STEPS in WES-KOS will give further patterns of intonation -- sustaining-intonation, series-intonation, conjoining-intonation, etc.

One feature which we have not looked at is that of the short words. You perhaps noticed the frequency of the /fɔ/ form. It appears 125 times in the five units of this manual. This is quite remarkable because the utterances have been kept simple -- this has proved an advantage in the learning process. Anyone proceeding beyond FIRST STEPS in WES-KOS will observe the step-up in frequency of this function word. Many people have asked me -- just what is the meaning of /fɔ/? My reply: /fɔ/ is not a lexical form such as /man/, /pikin/ or /dɔk/. It is the cement or plaster that holds the lexical building blocks together. Its function is to signal the larger meaningful combinations and to give variety to their function. This is part of STRUCTURE and if we can become the bricklayers -- able to spread out the plaster, the blocks will fit together and hold.

STRUCTURE: SIGNALING DEVICES IN WES-KOS.

I have made a frequency count of the following short words:

FREQUENCY OF SHORT WORDS IN CONVERSATIONS: FIRST STEPS in WES-KOS.

	<u>UNIT 1.</u>	<u>UNIT 2.</u>	<u>UNIT 3.</u>	<u>UNIT 4.</u>	<u>UNIT 5.</u>	<u>TOTAL</u>	
/i/	3	5	4	8	12	32	
/di/	7	12	13	11	22	65	
/fo/	3	27	18	27	50	125	
/go/	1	13	10	11	13	48	
/na/	1	4	3	12	20	40	
/no/	4	11	17	18	25	75	
	19	72	65	87	142	385	
	83	351	369	460	711	1974	<u>UNIT TOTALS</u>

The above tabulation of six short words signaled in the conversations of this manual will help us to see that distinctions can be drawn between words which have lexical meaning and those which act as functional units -- tying together larger stretches of speech.

The 6 short function words listed above signal over 19 per cent of the tokens counted in our five conversations.

<u>UNIT ONE</u>	19	out of	83	counts give us	22 + percent.
<u>UNIT TWO</u>	72	out of	351	counts give us	20 + percent.
<u>UNIT THREE</u>	65	out of	369	counts give us	17 + percent.
<u>UNIT FOUR</u>	87	out of	460	counts give us	18 + percent.
<u>UNIT FIVE</u>	142	out of	711	counts give us	20 + percent.
<u>TOTALS</u>	385	out of	1974	counts give us	20 percent.

WORKBOOK: ASSIGNMENT on the Function words in Wes-kos.

STRUCTURE: SIGNALING DEVICES IN WES-KOS.

In our very first conversation -- page 2, lines 14-15, BOBI says, /be:t, we i hala plenti, no fit finish i haws./ 'A bird that chatters too much will not build a nest.' Some of you have perhaps considered the flight into counting as 'too much chatter' -- and have wondered just when we would get back to building the nest. Please notice that BOBI used the 'straw' that goes into nest-building. In his wise saying he used /we/, /i/, /no/ and /fit/ all of which act as function words.

The most frequent signaling form in Wes-kos is the short item /fə/. We shall now take our conversations and see in what ways it is used.

page-line	WES-KOS	ENGLISH GLOSS
2 6	...fə wə:k hamak.	'to work on the bridge.'
10 2	...fə twef tudey.	'at twelve today.'
10 10	...fə shwit?	'for dessert?'
11 6	...fə ma wə:k.	'with my work.'
11 8	...fə wəsh-rum.	'from the laundry.'
12 3	...fə kishan.	'in the kitchen.'
23 19	...fə balans.	'on the scales.'
25 5	...fə wə:kting,	'about the tools.'
-----	...fə tru.	'truly.'
	...fə:seka...	'because'

Some have looked down upon Wes-kos because it did not borrow the English prepositions. Our only response is that Wes-kos does not even need this special class of words. The meaning of an utterance is quite clear -- made so by the verb phrase and adverbial forms. It is quite permissible to gloss the Wes-kos /fə/ with any of the above: 'to', 'at', 'for', 'with', 'from', 'in', 'on', 'about', and by others.

You can now appreciate our little side trip into counting tokens.

WORKBOOK: Assignment on function words.

SOUNDS: TYPES OF SOUNDS, ORDER, COMBINATIONS, IN WES-KOS.

As readers of the printed word, in the English language at least, we have become so over enamoured by the 26 letters which comprise our alphabet that we somehow think and feel them to be sacred and part of the creation which God looked upon and saw 'that it was good.'

The very delightful account recorded in Genesis 3: 8-11 is worthy a few moments of our time.

8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9. And the Lord God called unto Adam, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked?

KING JAMES

The important thing to note in this humbling episode is the fact that the Creator did not send a message. He utilized 'voice' -- sounds which man heard and because of this fact communication was possible. The printed word is absolutely impossible without human speech. Communication by code is possible, as we all know, but the possession of a code-book is absolutely necessary. Certain scholars have their own which only they themselves know.

During the last three centuries, the African of the West Coast have taken the English sounds which we somehow feel are our special private property and have fitted them into new patterns and combinations. Since independence a number of literate Africans -- in French and English -- have begun newspaper columns in Wes-kos. The results are most discouraging. I can appreciate the orthographic problems and we all wish that the problems which face these new writers will somehow be eliminated. They are only making an effort to put clothes or 'fig leaves' on a verbal communication system. And WHY? Many have inferred -- some have put it in writing -- that a pidgin language is not clothed -- but naked. The most frequent answer given being -- the system is not clothed with 'printed leaves.'

SOUNDS: TYPES OF SOUNDS, ORDER, COMBINATIONS, IN WES-KOS.

In Unit Two we observed that consonant clusters in final position were simplified by one of the consonants falling away. A second observation was to the effect that the final voiced English consonants /b, d, g/ > /p, t, k/ in Wes-kos. A further note was added in the second unit that presented a more complex picture of the facts so far presented.

In the third Unit a further observation was made regarding the behavior of consonant clusters in initial syllable position. The fourth Unit added a new dimension when it measured the effect of stressed and unstressed factors in Wes-kos. The Workbook assignments have given you a fairly good indication of the phonological structure and ordering of sound units in Wes-kos. SECOND STEPS in WES-KOS will introduce the student or language learner to new combinations of sounds. These will concern themselves with the African language borrowings.

At this time it will be profitable for all parties concerned -- those proceeding on to SECOND STEPS and those who must do with FIRST STEPS -- to tabulate our sounds and put them into some kind of ordered system.

To facilitate this process I have counted 1,000 Wes-kos syllables. They include pages 2, 10, 11, 12, 39, 40, 41, 42 and a number from page 43. You may check the count if you wish -- remember -- Wes-kos syllable breaks many times do not correspond to English one. The structures as you know are different.

	2	10	11	12	39	40	41	42	43
V	9	13	8	4	4	7	13	4	-
V C	1	9	2	2	3	1	5	5	-
C V	61	83	75	89	40	46	70	44	11
C C V	1	4	2	-	3	2	3	4	-
C V C	31	43	38	35	26	42	40	28	18
C V S C	6	9	3	5	3	5	3	3	1
C C V C	4	7	7	4	1	6	4	7	-
C V C C	-	1	1	-	-	-	1	-	-

In the above tabulation: V refers to Vowel, C to Consonant and S to Semi-vowel /y/ or /w/.

SOUNDS: TYPES OF SOUNDS, ORDER, COMBINATIONS IN WES-KOS.

We can now give examples of each type of syllable represented in the tabulation on page 75.

page-line		<u>SYLLABLE TYPE</u>	<u>SYLLABLE TYPE</u>
2	8	mi- <u>a</u> no fit go.	V
2	10	<u>i</u> di fiba.	V
2	11	səri- <u>o</u> .	V

2	6	<u>o</u> l pipu di kəm fə wə:k hamak.	V C
24	5	ha yu neba tek <u>á</u> psen?	V C
41	13	a go kəm <u>á</u> fta.	V C

2		mə, ma, sa, no, yu, di, go, na, fə, ha, mi, bi, si, fi, ba, mu, ka, lo, wu, pi, pu.	C V

2	13	na <u>tru</u> , mukalo.	C C V
39	4	holam, a putam fə <u>kwa</u> .	C C V
39	9	<u>trə</u> ki tək sey,	C C V

2	1	<u>gut</u> mə:ning, masa.	C V C
2	2	huskayn <u>nus</u> ?	C V C
2	9	ma wuman no di <u>wel</u> .	C V C

2	2	huskayn <u>nus</u> ?	C V S C
2	15	no fit finish i <u>haws</u> .	C V S C
2	19	wəka <u>fayn</u> .	C V S C

2	3	no bat nus, <u>fren</u> .	C C V C
12	11	<u>plis</u> sa.	C C V C
40	15	a di <u>glat</u> .	C C V C

SOUNDS: TYPES OF SOUNDS, ORDER, COMBINATIONS, IN WES-KOS.

The following tabulation of consonants and consonant clusters in initial and final syllable position in Wes-kos does not represent the African language borrowings. These, as I have mentioned several times before, will appear in SECOND STEPS in WES-KOS. The listing of consonants which follows has been taken from the five units of this manual.

page-line		<u>C</u> <u>C</u> --		-- <u>C</u> <u>C</u>	page-line
2 6		p	V	p	11 17
40 6		p r	V		
12 11		p l	V		
2 3		b	V		
11 1		b r	V		
25 4		b l	V		
11 11		t	V	t	2 1
10 11		t r	V		
2 5		t w	V		
2 4		d	V		
12 1		d r	V		
2 2		k	V	k	2 6
25 2		k r	V		
12 7		k l	V		
2 11		k w	V		
			V	n k	11 11
2 1		g	V		
59 3		g r	V		
11 6		g l	V		
2 10		f	V	f	23 14
2 3		f r	V		
10 9		f l	V		
12 15		v	V		

SOUNDS: TYPES OF SOUNDS, ORDER, COMBINATIONS, IN WES-KOS.CONSONANTS AND CONSONANTS CLUSTERS IN WES-KOS. (Cont.)

page-line		<u>C</u> <u>C</u> --		-- <u>C</u> <u>C</u>	page-line
12 6		ch	V		
11 4		j	V		
2 1		s	V	s	2 2
			V	k s	43 17
			V	n s	23 19
23 6		sh	V	sh	2 15
10 10		sh w	V		
			V	n sh	42 8
2 4		h	V		
2 9		w	V	w	/kaw/
2 4		y	V	y	/boy/
2 18		l	V	l	2 6
2 11		r	V		
2 1		m	V	m	2 6
	mb-, mf- mv-,				
2 9		n	V	n	2 3
	nd-, nt- ns-, nsh-,		V		
			V	ŋ	2 16
	ŋg-, ŋk-,		V		

The vowel structure of Wes-kos will be tabulated in SECOND STEPS as will the African Consonants clusters. A few of the possible African consonant clusters have, however, been boxed-in to show that they will fit into the nasal initial grouping.

WORD-FORMING: KINDS OF FORMATION IN WES-KOS.

This manual has dealt with three methods of word-formation in Wes-kos, namely -- reduplication or doubling in UNIT ONE, affixation in UNIT TWO and UNIT THREE, and compounding of forms in UNIT FOUR.

Every communication system also has what we shall call idiom forming devices. This is perhaps the most fleeting part of any lexicon or vocabulary but rightly belongs in this section on Word-Forming. One of the most interesting types of idiom forming devices is the name which every person is given or takes on himself once he leaves his traditional setting and family. These Wes-kos names become nouns even though they may be comprised of other form classes -- verb, adjective or adjective.

PROPER NAMES IN WES-KOS. A few examples from my collection.

bat-beli	'Bad Belly'
beli-kaw	'Belly Cow'
gat-de	'God Is'
gat-lif	'God Lives'
gat-lof	'God Loves'
go-vey	'Go Away'
gut-no-de	'There is no Good'
long-boy	'Long Boy'
man-no-bi-gat	'Man Is Not God'
man-no-sabi	'Man Does Not Know'
no-hori	'Don't Hurry'
no-kea	'Don't Care'
sens-boy	'Sense Boy'
siks-pen	'Six Penny'
taym-fo-tru	'Time For True'
tray-sef	'Try Self'
a-sori	'I Am Sorry'
a-go-tray	'I Will Try'
botu-bia	'Bottle Of Beer'

WORD-FORMING: KINDS OF FORMATION IN WES-KOS.DESCRIPTIVE PHRASE COMPOUNDS. From my Wes-kos Dictionary.

The following is a random sampling of descriptive phrase compounds in Wes-kos.

<u>WES-KOS</u>	<u>LITERAL GLOSS</u>	<u>REFERENT</u>
adam-transpo:t	Adam's transport	'by foot'
adam-i-gem	Adam's game	'Hide-and-go-seek'
bobi-silipas	breast slippers	'flat breasts'
batam-mimbo	bottom mimbo	'dregs'
basket-kes	basket case	'a losing case'
choka-choka-bif	thorn-thorn- beef	'porcupine'
mōda i mōda i mōda	mother her m. her m.	'great grand-mother'
mumu-sakaria	the dumb Zacharia	'fool, stupid'
somans planti	summons plantain	'salt fish'
wata-plan	water in plank	'level'
brok-merish	broke marriage	'eel'
dokta-du-gut	doctor do good	'whip'
medisin-fō-dak	medicine for dark	'kerosene'
moto-fut	motor foot	'tire/s'
jamēn-bon	german bone	'strong, durable'
wuman-han	woman hand	'left'
man-trōbu	man trouble	'venereal disease'
latin-grama	Latin grammar	'Standard English'
simōl-bif	small beef	'bed bugs, etc.'
gat-palaba	God palaver	'spiritual things'
tu-ten	two ten	'expensive shoes'
chap-brok-pat	food break pot	'ungrateful person'

Everyone familiar with Wes-kos as a communication medium utilizes many such figures of speech. It is surprising how many of the idioms are well established in the language and have a long history. People will relate the story of how /brok-merish/ entered into Wes-kos.

VOCABULARY.

adam transpo:t	by foot
beli-moto	engine
blakman-lam	moon
bris	air
but	trunk
chans	place/s
chokam	record
chok	block of wood
gong-gong	tin
grafi	grassfields
gota	ditch
grongnet	peanut/s
faya	gas
hala	crow
hombak	humbug
kontri-broda	fellow-countryman
latin grama	Standard English
manesh-men	endurance
midri	middle
moto-fut	tire/s
ol-man	experienced
pom	pump
savas	preparation/s
simol-taym	soon
sipol	broken
wan-wey	one-way traffic



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